# THE UNITARIAN

MARCH 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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# THE UNITARIAN

**Editorial Rooms 104 East Twentieth Street New ork**

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*Springfield Republican*

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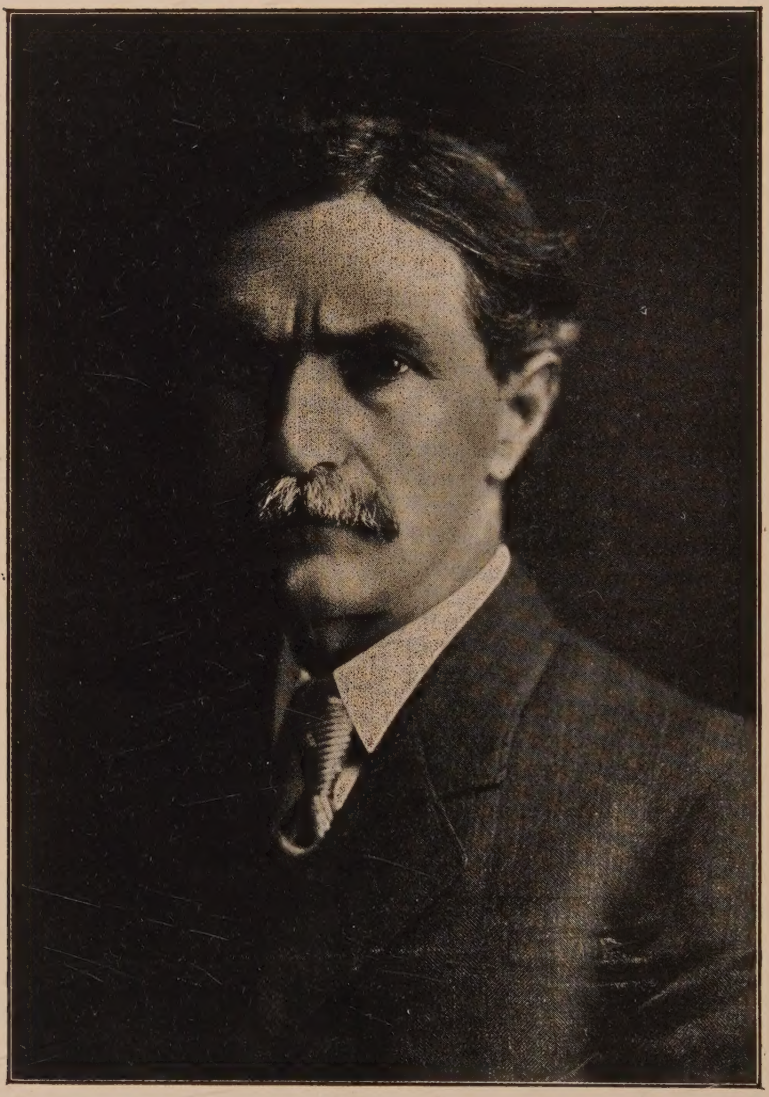

WILLIAM HERBERT CARRUTH, Ph. D.

Vice-President of the University of Kansas, and author of "Each in His Own Tongue."

# THE UNITARIAN.

Vol. IV (New Series.) MARCH, 1909 No. 3

ABOUT this time comes urgency amongst our churches for contributions to the American Unitarian Association. But two months remain before the books for the year close, and as usual the majority of the churches still have their gifts to make. May we steadfastly urge that the matter be taken up with utmost seriousness, all along the line. The A. U. A. is not a benevolent organization to which we graciously give alms once in a year. It is *ourselves*, doing our duty in making the gospel we hold to more of a power in the world. This ought to be a significant year in the spread of the liberal faith; every year of the new century indeed oughtto register distinct gain for our cause; for we have the twentieth century kind of religion to deal with: the kind that the times vitally need, and the kind peculiarly congenial to every tendency of progress which characterize the times. Opportunity is big for us: how big is our capacity for meeting the opportunity and achieving results?

———o———

MONEY is not the only ingredient in the missionary enterprise, but it must inevitably play a large part. We need more men and better men,to be put into critical missionary fields: we need to abandon timid and halting methods of church extension enterprises, and do whatever is done in any new field of activity with an alertness, vigor and resourcefulness adequate to the challenge of that particular place. That means more money massed in initial enterprises,that less be wasted in dribbling ineffectualness through long periods of retarded growth. Our missionary work is everywhere impeded because of the Association's restricted funds. It needs more money every year—and this year more than ever before.

———o———

THE Association's appeal for money is ultimately an appeal to *individuals*. The unit of the church is simply a matter of convenience. Every man and every woman in every Unitarian church should have the straight opportunity, once a year, of making his part, or hers, in the extension of the Unitarian cause in new communities a concern of serious consideration. *It is the business of every minister to see that none of his people miss an intelligent understanding of this responsibility.* It should not be put on the mere "collection-plate" basis: it is a serious *annual* responsibility. The minister who is "easy" on his congregation in urging this cause is not good to them; and he is not genuinely loyal to the cause of religious progress and spiritual advancement for which he has received ordination. The one chief factor in the slowness of the growth of Unitarian ideas—shall we dare say it?—is cowardice on the part of those who ought to be interested, in giving their

people a chance to know what needs to done, what ought to be done and what can be done to make liberal religion grow. People are ready to give more than they do, every year. They simply are not given an adequate and vital chance to understand what the need is, and their own best way of participation.

———o———

OF course the matter is a bit complicated by the fact that the A. U. A. does not profess to be exclusively a missionary body: and has other and different things to do besides church extension work. Its executive officers frequently remind us that the department of church extension work is but one of nine departments. We suspect however that it is the one of the nine functions of the A. U. A. which our people are vitally interested in, and for which dramatic appeal can be made. The Department of Social Service has a proper sounding name; the Department for Foreign-Born Americans may have a glorious future if not much of any visible present: the Department of Comity, etc., doubtless is worth while, but to the great majorities of our people, (outside of New England at any rate, and we think there too), it is *the business of extending the Unitarian faith* into new territories which is supposed to be the chief function of their national Association, and it is for that cause chiefly that they are ready to give their money. We are convinced that they would be willing to give more money if they could make sure that what they do give would be devoted more completely to the cause in which they are fundamentally interested. Perhaps it would not be a mistake for the Association to devise a method by which its contributors could designate the work for which they desire their gifts to be devoted, or the proportion of division.

IN the growing multiplicity of Departments in the Association work may we suggest the practicability of the organization of "Department of Collections" in which the work of realizing the possibilities of our missionary resources could be systematized and rationally developed. More and more it is becoming evident that the measure of receiving is exactly to the measure of the A. U. A.'s enterprise in urging its financial campaign; and we believe that this should not be left to the unsystematized efforts of executive officers and field Secretaries at the fag end of the season; or left to "take care of itself" by the momentum of fixed habits: but should be frankly recognized as a function of the Association needing its salaried directors and organized method. It should be taken hold of as a frank method of "organized unselfishness", of businesslike loyalty to the cause of truth; and as such, quite as educational, inspirational and beneficient as (say) a Department of Social Service or Comity. Why not?

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## *ASSOCIATION AND CONFERENCE CO-OPERATION: SHALL WE CHANGE THE METHOD?*

IT is nearly twenty-five years since the American Unitarian Association established its system of department superintendents to have direction of its church extension work in the different great sections of the country. New England was at first divided into two sections, though this division was afterward found impracticable; the Middle States and Canada, The Western States, The Southern States and The Pacific States were each assigned a superintendent according to this plan. In the Middle States, Southern States, and the Pacific Coast, the Association superintendent

was also secretary of a department Conference; in the Western States local conditions interefered with such an adjustment, the Western Conference not being in full sympathy with the A. U. A. in missionary work; and maintaining therefore a secretary of its own. In the New England States the complexity of the local Conference system made a department Conference unnecessary even if it were possible.

For the Southern, Western and Pacific States superintendents, the A. U. A. paid the full expenses and salary. But in the Middle States another policy has prevailed. The superintendent undertook to do the same sort of service for the Association and hold practically the same relations of co-operation as the others:—but the Unitarian Conference of the Middle States and Canada preferred to assist in the support of the work, assuming the responsibility of raising half the superintendent's salary and all of his traveling expenses. This has continued to be the custom up to the present time. Meanwhile the Southern superintendency has been discontinued, the Association's work in the Western Conference assumed by the secretary of that Conference without pay from the A. U.A. and the work of the Pacific Coast superintendent somewhat readjusted.

The experience of many years would seem to vindicate the practicability of the Middle States method, and we believe that would be a misfortune to have it abandoned. There are these points at any rate in its favor.

1. The money raised for the secretary's salary in the conference is mostly clear gain for the missionary work of the denomination. Practically it is the gift of the Conference to the A. U. A., because although technically the Association's appropriation for its half of the salary passes through the Conference treasury as though a grant to it, the work of the Conference secretary is almost wholly Association work, done in complete co-operation and under the immediate direction of the officers of the A. U. A. It is doubtful whether if this arrangement were abandoned the same amount could be added to the gifts of the church of the Conference to the A. U. A.

2. This method has certainly developed in this Conference a most wholesome spirit of co-operation with the National work. The gifts of these churches to the A. U. A. have always been generous, exceeding materially the total expenditures of the A. U. A. for church extension work in the territory. Moreover the feeling of these churches has always been friendly and sympathetic towards the A. U. A. We have developed no uncomfortable "issues", we have had no moments of estrangement. This friendliness has not indeed been a matter of mere indifference. It has been an intelligent interest, which now and then has ventured the friendliness of frank and co-operative criticism growing out of an eagerness to help the A. U. A. to become in form and method what it aims to be in spirit and service, thoroughly national, democratic and progressive. We regret that this sort of interest has been in some places mistaken or unfriendliness, but in spite of this, the churches of the Conference have persistently stood behind the A. U. A. in undiminished generosity, and have refused to be tempted into an attitude of separatistic independence through an alluring scheme of "Conference-Autonomy", with practical unanimity insisting that the "co-operative ideal" is the Middle States ideal, and we have no care to endanger it by experience of another sort.

3. This co-operative method has also had a most wholesome influence on the Conference itself. It has stimulated a Conference *esprit de corps*, a spirit of self-reliance and self respect which has needed no fillip of dramatic rivalries, and thinly disguised competitions to keep it going. Its secretary is of its own selection, but conditioned on the approval of the A. U. A. and the partnership of the shared salary expense has intensified the co-operative instinct. It is perhaps significant of this that the work in the Middle States has been more cumulative and logical than elsewhere: fewer wreakages have occured; fewer defunct and suspended churches appear on its lists. Its secretaries have been "long-term" men: while frequent changes have been made in the personnel of the Association's representatives in other fields, only two secretaries have served the Middle States Conference during a period of over twenty-years. This has brought about a closer knitting of ties as well as the development of firmer tradition of growth.

We should deem it significantly unfortunate if anything should happen to impair this tradition of the "co-operative ideal" which dominates our work in these parts. The spirit of togetherness is the saving factor in the development of old congregationalism into efficient organization for practical achievment: and both the character of the churches of the Middle States themselves and the noble tradition of the Conference which they constitute make its part in the growth and persistence of this spirit in our denominational life an advantage not rashly to be imperiled.

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*We call attention to our Special Offer of a Free Week at the Isles of Shoals Summer Meetings found elsewhere in this issue.*

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# Sleep.

**By GWYNN MYRICK**

How good it is to sleep!
To put the hush of darkness 'twixt what was
And what shall be;
To gaze up to the wondrous stars, so silent, grave and tender,
So far apart from all that fouls our day,
Yet steadfast in their brooding calm of friendliness,—
Then to close one's eyes,
And lose oneself in the vast sea of Silence that is God:
To wrapt oneself about
In the still mystery of the ineffable Life,
So holier, nobler, purer, than all earthliness,
And thus, oneself forgetting, sleep!

Then comes another day, clean, fresh and beautiful;
Pas' things are past—the flush of dawn's remedial,
Heart's faiths wax stronger, braver glow ideals;
New day; new hold on life: new self, regenerate,
Because in sleep's baptism, one's soul was buried in God,
Then rises cleansed to daily resurrection:
So good it is to sleep!

# Ecclesiastical Authority

A Paper read at the Meeting of The Meadville Conference, Youngstown, Ohio, January 13, 1909, by Rev. Charles E. Snyder, Minister of the First Unitarian Church, Franklin, Pa.

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ECCLESIASTICAL authority, like all artifical authority, or authority in form, is the result of man's readiness to shiftresponsibilityand of his perception of the strength that follows after organization. It is usual among those who would advance beyond this authority to heap their condemnation upon the men who, in their misuse of the power gained from such authority, stand as the examples of its evils; but those men are not primarily to blame. The ultimate blame attaches to the system; and here again we are facing a condition of universal evolution, for the system is only a product of human consciousness which becomes outworn, dead, corrupted. A system of ecclesiastical authority is as natural as a system of governmental authority, or a system of financial authority, and as necessary. Like these it is artificial, formal, a vehicle.

In the long period of evolution humanity has gathered unto itself a spiritual insight, or rather it has become increasingly conscious of the Spiritual Force and Source of Existence; but it has also inherited a clammy mass of material production. As Aristotle would say man has three souls, the vegetable, the animal, and the rational; as we would modify Aristotle, man has the vegetable, the animal, and God, who is not mere rationality but the fullness of consciousness. The activity of God in him is religion, which he must express in terms that are within his sensational experience. When that experience is limited, in the childhood of the race, his expression is childish; but it is natural. But the brutality of humanity continually asserts itself along spiritual feeling. Ahriman contends with Ormuzd. The serpent enters into Eden. Selfishness tinges, colors, deeply dyes the texture of the spiritual expression; and laziness adds its deep-dyed stain, the laziness that causes the lion to slumber in a disgusting lethargy until hunger drives him forth to seek that which he may devour. Men seek to arrogate to themselves all of this new-found wealth and willingly shift the responsibility of the keeping of the treasure to them who will take it. And here again the animal soul, the beast, is busy; and the treasure, committed for safe keeping becomes the property of the keepers, buried deeply in the grave of graft and wrapped in a thousand napkins of specious words, there to remain without increment and without polish, rusted and corrupted and moth eaten, until in the course of generations of extended experience both within and without, the true owners demand their own. And these keepers of the treasure are those who because of a further vision or a greater strength may stand in the relation of a father to the children who seek the parental sponsor.

Now, there are still spiritual children in the world, in our communities, in whom the brutality of weakness is strong. They cannot assume the responsibility of their own spiritual affairs. They demand spiritual fathers, who shall take in hand this responsibility and establish an extreme ecclesiastical authority. Here is at once a condition of supreme potency for good or for evil, as in the home there is placed in the parents' charge the possibility of Heaven or Hell. These men who are appointed as conservators of religious responsibility have the training of men and women in their earlier pathways of the spiritual life, a training which is necessary to keep them from falling into the clutches of the beast. These ecclesiastical fathers have placed in them an authority in the primary meaning of that word, which comes from *auctor*, to increase, to produce. They are set to increase the spiritual experience, the religious knowledge, the righteous will, which their charges are begin-

ning to feel; and to produce the outward signs thereof in lives of peace and good-will. It is a holy office, this of father in spiritual things. But there is also potency of evil, through the activity of the brutality, a potency which results in prostitution of the holy office and stagnation of the spiritual life. The very authority which is given to men in respect for their personalities tends to selfishness and hardness of heart; and instead of being a process of increase and production it becomes a precedent couched in materialism and used for the gratification of selfishness. Thus in history and within our own vision authority, ecclesiastical and every other sort, is made "the procuress of hell"; and men are burdened with the weight of sin which is not theirs, the children cry for bread and receive a stone —and are satisfied if their spiritual stomachs have been so long digesting stones that they have forgotten the taste of bread. The cry which is said to have driven the hirelings and grafters of authority from the courts of the Temple which crowned Moriah, whether the incident in which it is set really happened or not, is the cry of many before and since who have seen the desecration of the spiritual house; it is the cry of millions of children who are not satisfied with the petrified production that falls to their lot; it is the cry of those who seek the soul's needs in the repositories where the food has been set, and find instead only the offal of the brute that has ravished the granary; it is the cry of God who in his consciousness of the robbery done, shivers, trembles, throughout with the positive indignation that his righteousness feels, and cries out, "Ye have made my house a den of thieves."

But we must not forget that there is another element that enters into this condition, which is in itself beautiful with a beauty that makes the desecration the more abominable. You may remember Froude's Parable of The Breadfruit Tree. It is the allegory of a family of men and women who had suffered from one of the world's cataclysms which had laid waste their homes and fields, until they must build anew. They planted seeds and ploughed and harrowed unto the making of a home. Of the plants that sprang up from the seeds, one was fairer and larger than the rest, and so indicative of promise that they all bent their energies toward cultivating it. It realized its promise and for generations furnished those who lived in the valley with bread, and they carefully tended and preserved it as the source of their living. But finally it came to die, and frantic were the efforts of the men and women to save it. They watered and manured it afresh; they grafted young stock upon it to give it fresh blood, even as the Shunamite maid was brought to revive the old King David, and like him it knew them not. They hung paper leaves and flowers upon it to make it look young. But it died, and the people of the valley mourned. So it is with systems of ecclesiastical authority. They are fundamentally products of the soul-experiences of men, who nourish them for the spiritual food that they are for a time able to give. About them cluster memories which grow into the inherited consciousness of the nation, memories of peace and satisfaction which have followed after the terrible questions of sickness and misery and death, and the longing questions that spring up from the inner life, from God striving to make himself known to His children. To those that love them they are sacred because of these memories, because of the spiritual experiences that are built into them. And when they begin to fall into ruins not only are the corrupt, anxious and belligerent for their preservation, but those who love them would preserve nothing in the structure of one of these templesof ecclesiastical authority thathas not grown out of the inner consciousness of men; and we who are somewhat iconoclasticshould rememberthat he whowould "see fair Melrose right should view it by the pale moonlight" in which is reflected the glory of the day that has been.

What remains for us in the long line of ecclesiastical authority that has come down through Jewish and Christian history? If by accepting it we must

be bound to it forever, nothing. Or if by accepting it we must become tied up to each other by bonds of expression, nothing. Or if by accepting it we must bow before it as sacred, nothing. For the kind of authority implies in those "musts" is a false authority which has grown out of the real authority through long usage; it is the artificial authority that we refuse to bow to. I do not mean to say that I have outgrown all artificial authority, all precedent, all power derived from opinion or respect. I am not an individualist, except in matters of my soul. And here the individualism of my soul carries me back to these old time systems to find beauty and answers to its questions. For as these systems are substantially composed of spiritual effluxes of men like me, expressed in the terms of their sensational knowledge, I may cast aside the expression to find the substance, which I may claim as my part of the archaeological booty, if it excites a response from my own soul. The story of Jacob in the light of analysis becomes a patchwork of tradition; but the dream woven into that story in expressions of ancient life, is a dream of a man who saved his soul from meanness and littleness and lying and covetousness bydisappointment and hardship and overcoming, and by the love of a woman. The ordinance of The Lord's Supper as a material expression of spiritual grace means nothing; I could as well partake of milk and crackers for all the good mere partaking does. But into that custom is woven friendship and the love of a little band of men for a friend who did the most for them that one person may do for another in this world, who gave his life continuously for years that their spiritual consciousness might be awakened. The doctrine of Biblical infallibility my reason repels; but into that doctrine are run the cries of children struggling for the light, who have never been taught to find it within themselves. I could not hold the doctrine of The Trinity without insulting my own reason and hurting God; but in it substantially is the effort done in the travail of men who could not, in the midst of the corruption in which they lived, believe that a man who really loved was only a man; is the effort done in long hours of seeking to explain the spirit they found within them in the light of the far-off deity of which they had been taught.

So while these doctrines of ecclesiastical authority are not sacred to me,—while nothing that man has made is sacred,—I approach them with respect and tear them apart because of the heart's blood that is written into them. If I may change the metaphor to that of one of Sill's poems slightly paraphrased; they are not

"A dread cavern, hoar with damp and mould,
Where I must creep and in the dark and cold,
Offer some awful incense at a shrine
That hath no more divine
Than that 'tis far from life, and stern and old;
But a bright hill top in the breezy air,
Full of morning freshness high and clear,
Where I may climb and drink the pure,new day
And see where winds away
The path that God would bring me,
Shining fair.

And as I wander along this path of Everlasting Life, hand in hand with Psyche my soul, I am, even as the living student of l ving history,

The owner of the sphere
Of the seven stars and the solar year
Of Caesar's hand and Plato's brain
Of Lord Christ's heart, and Shakespeare's strain."

Men do not always remain children demanding the author ty of a father. In the process that destroys the grain of corn to give life to the shoot that is hidden in it, he grows to another estate of spir tual feeling and interpretation, and here he needs another form of authority the authority of a teacher. Now, it occurs to me that this paper in the thought of those gentlemen who prepared the program should have to do somewhat with this form of authority; for among us as Unitarian ministers this is the only form of authority which we may assume. And so far as we can see it is the highest form of ecclesiastical authority, and one which no man who is really moved by the presence of God within him will avoid. No man can outgrow the felt necessity of teaching,

in matters of religions. He may harden up and never reach the place where he knows the desire for further knowledge, but to get beyond it is spiritually is to assume the passing of the absolute. The Unitarian church finds the justification for its existence in the demands of those men and women who have outgrown the patristic forms and interpretations of religion authority, and seek spiritual sustenance that they cannot find therein; and the Unitarian ministers are the teachers. What then are are the essential elements of the teacher whereby he may maintain his authority? For a person may be a teacher in name only, without any of the authority that by right attaches to his office. He may be dry and unsympathetic and a failure unto increase and production, bringing blight and destruction instead. That is a great figure in Lycidas where Milton describes the ministers of his day as the shepherds of the sheep, sending the sheep away swoln with wind; and that is a greater one in the story of the prodigal son who fed upon husks. Through the action of the same brutality that destroys the fatherliness of the fathers, teachers are apt to settle down to wind and husks; perhaps they have never found anything else. In them the hungry may think they have found an authority for a while; but even the hungry cannot be fooled all the time. They will at last arise to return to their Father, perchance to be lost on the way.

The teacher must have, to maintain his authority, a vitally powerful ideal of his office and its necessity. It is pretty often heard now-a-days that the church is no longer a necessity, and in case of the church that is dealing in wind and husks that is true. But the need of the living church is as great as it ever was. Morally, ethically, spiritually, humanity still needs the church as the clearing house and the school-house of its better self. In these days of materialism of graft, of an unholy love of money, of commercial strife and industrial war, the church is the only bulwark against the tide, and the only place of rest for those men and women who are tired of the brutality, and are seeking rest unto their souls. The hope of the next generation lies indeed in the common schools; but there is a fast-growing tendency toward their commercialization and towards the prostitution of their effort to utility. The palladium of truth and righteousness is the Church, and the priests who are to keep the palladium holy are the ministers. Great efforts are being made by many churches and their ministers to regain ground that they have lost in mulling over husks and dead men's bones, and to re-establish this ideal. Some of these efforts are ludicrous; some are almost pathetic. Institutionalism, trades-unionism, socialism, are being embraced as substitutes for what they have lost—God. I firmly believe that there is no primary place for any of these cults or efforts in the church. Each one has its office and its agencies, and I have no criticism at this time for any of them in its own place. But they must not usurp the office of the church whose office is righteousness. Nor is there any place for them in the church work of the minister. Do not misunderstand me! The minister must as a man set as a leader in his community have a vitally effective interest and part in all positive sociological and economic movements, but he must not end here, or his authority ceases to be spiritual. These movements are essentially materialistic, and they have to do with materialistic questions. There are established agencies to carry them on, and unto these agencies belong their administration. When the church, as such, takes up that adminstration as an institutional church, so-called, it is simply coming down from its higher plane to usurp the work of the Settlement House, or the Young Men's Christian Association, or the trades-union. No institutional church has long remained a church except in name; it falls into the same condition that the dogmatic church reaches: a substitution of sensation or spirit. The churches that are frantically clutching at these various straws are but leaving one form of error or another: like certain Pharisees, they are seeking a sign of the Kingdom of God. The church, ideally, is the

spiritual power house where inspiration unto all kinds of human sympathy and moral uplift is developed to be carried away by the men and women who gather there to the places where that inspiration may be turned into active service of men and God. This inspiration of powers is the Spirit of God, which is love, honor and helpfulness and uplift and indignation with stagnation and hypocrisy and tyranny. Any man may find these under any name he chooses; but the only name that up to this time has been discovered that is inclusive of them all and that vitally makes them predicates of God's own consciousness, fundamental in the ordering and evolution of all creation, is The Kingdom of God, as evidenced in Christianity. There is no need—nay more, it is actualy subversive of humanity's need —to confound the issue with a multiplicity of names. There is one thing, and one thing only, that we have to preach; and that is the righteousness of the inner life whether it is in the form of philosophy, theology, or sociology. And it is only by the courageous, frank, sympathetic, preaching of righteousness in the relationship of man to man, that God is gratified and our authority is maintained.

He, this spiritual teacher who is to maintain his authority, must have a throbbing sympathy with humanity, its joys and its sorrows, with its impulses and its yearnings, with its hindrances and its devils. These phenomena of the spirit, while the same fundamentally, differ in their expressions among the men and women whom we commonly meet in our Unitarian congregations from those found in the churches of the patristic order; and our work differs accordingly. We meet a less elementary humanity. The impulse to reasonableness is more highly developed. There is a greater tendency to interpret the ways of the soul scientifically, logically and corresponding tendency to what is known as rationalism. The everlasting questioning of humanity goes farther and wider and deeper. And our authority as teachers, if it be maintained, must be made to include all of these expressions and to bind them together into the lessons of the spirit that we would teach. There is as great a tendency in the Unitarian church toward hardening up as in others; whereas elsewhere it takes the form of crystallization into dogmatic theology, with us it takes the form of dogmatic science, or rationalism. There is a saying common in Unitarian circles to this effect, "Reason is the basis of our religion." It would be more nearly correct to say, "Reason the basis of our theology as far as reason can go." Religion has a deeper seat than Rationalism; it is the expression of the under mind, the felt consciousness of God in us. Reason, or Intellect, is, like our hands or eyes, an instrument for the development of the soul. Every form, every expression, every dogma, of religious philosophy must be tested by that instrument, and by its co-ordinate instruments the emotion and the will, equally; but the final authority is God in the deepest parts of our conscousness. To make the result of mere knowing the final expression of our religion is fundamentally the same error —I had almost said sin—as to make theological dogma the final expression. Both overlook the inner thing; both are mere sensationalism yet both are necessary. Neither theology nor rationalism needs justification;but they equally need limitiaton. The teacher must know these outer tests, or his authority is invalid; he cannot get along without the text book. But he must know them as they subserve religion.

And finally, then, the last element of authority is knowing—God: knowing God through actual acquaintanceship as he is in us. This is the spiritual quality, the spiritual personality, the great finality. The first and last and only thing that this religious teacher is called upon to do is to awaken spiritual activity; to produce and increase spiritual life. Matthew Arnold said of Emerson that he was the friend and helper of those who lived in the spirit. If Emerson were also the awakener of spiritual life, then he was the true religious teacher. It doesn't make much difference what a minister believes whether he is a socialist or a democrat, a scientist or a poet, if back of that is his soul, his spiritual life, in

which he throbs and quivers and lives in God's eternal energy of consciousness through which he is constantly seeking the Divine truth, "seeking to save that which is lost" in the rubbish and refuse that the beasts have left. Without this spiritual personality the minister has no real religious authority. He cannot produce or increase spiritual life unless he has that life and has it more abundantly. And when he has it and knows the way it was obtained, then he may triumphantly cry: I am the resurrection and the life; whosoever believeth on me shall never die, but have everlasting life.

After all, is not this an ecclesiastical authority. We who are teachers of religion are not ecclesia(ekkansia), those called out by the crier to establish the limits of dogma; but we are set to call out (ekkapely), to call out the spiritual life to produce and increase God in humanity

And when this cometh to pass then shall th y know that a prophet hath been among them.

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# A Reasonable Sunday

By REV. FRANK SCOTT COREY WICKS

THE strongest law binding human action is custom. At one time, law and custom were synonymous, The firs code was but formulated custom. When a custom begins to decay, the law which embodied it o ows naturally.

The observance of Sunday as a Sabbath was founded on custom. This custom is, for better or worse, passing. He who has eyes to see, can not fail to notice this fact Spasmodic attempts ar made, from t me time to st:engthen .he institution by fresh enactments, but they will fail unless we, in our practice, continue the desired observance.

Each year sees increasing d:regard for Sabbath obse:vance. If we des re to preserve the institution, we mu't reconstruct it to meet a modern conscience and modern needs. We must show that it is a social and ethical necessity, and if the people can be convinced of that, there will be no particular need of laws on the subject.

I invite you o this examination.

There are those who ask only, "What does the Bible teach?" Knowing that, they ask no more, but conform to its teaching.

At the outset, it must be noted that the Bible says nothing about Sunday observance. Its Sabbath extended from sundown on Friday to Sundown on Saturday. Those who follow biblical authority, like the Seventh Day Adventists are quite right in setting aside Saturday.

But the spirit of the ancient commandment is observed by those who set apart Sundayso that we may accept the Biblical teaching as applied to Sunday observance

Sabbath is peculiarly a Hebrew institution. The commandment of the Decalogue to "Remember the Sabbath day to keep it holy" meant only setting the day apart, making it different from other days. That is the meaning of the word holy. The word Sabbath did not imply rest, in the sense of repose, but, to sever; to put an end to; to desist. All that the law demanded was putting an end to labor. It was purely negative, and went no further. Exception was made for works of necessity, of mercy, and household labor. In the time of Jesus, thirty-nine kinds of labor were specifically forbidden.

Jesus was critised for breaking two of these prohibitions. In allowing his disciples to pluck the ears of corn upon the Sabbath he violated the prohibition of harvesting, and in healing the sick he violated the law which permitted this only in extreme necessity.

At this time, the law had become a re-

striction on worthy activity. In its name, works of mercy were forbidden. The spirit had passed into bondage to the letter.

He set the spirit free again, and made the observance rest, not upon hallowed custom, but upon human need. He laid down the principle that will hold for all time, "The Sabbath was made for man and not man for the Sabbath.

It is an institution provided to meet the real needs of mankind, and must bend to those needs. The ultimate rule for its observance must be found in the constitution of man and the emergencies of his life.

When Jesus was criticised for working on the Sabbath, we can see him looking at the lilies of the field and all the growing things of the earth, and saying, "My Father ceaseth not his work on the Sabbath, nor do I."

Even the example of Jesus may not weigh with the stricter sort. Dean Stanley was once strolling through the fields in Scotland on a Sabbath afternoon. He was met by a Scotch woman who felt called upon to rebuke the minister for violating the Sabbath. The Dean replied by mildly asking her if she did not remember what Jesus and his disciples once did on the Sabbath day while walking through a corn-field? "Yes, I do and I tell you I don't think any the more of him for doing it."

The little regard Jesus had for the law is seen in his advise to the rich young man. In tellng him what commandments to obey, he selects only those of social utility, and, in place of "Remember the Sabbath Day," he says, "Thou shalt love thy neighbor as thyself." If all obeyed that command, we should need no laws safeguarding the Sabbath.

We must rid ourselves, entirely, of the notion that the Jewish Sabbath was a day of grim austerity. It was precisely the contrary. It was a day of joy and delight; a feast-day; honored by fine garments; by the best cheer; by wine, spices and good food.

The women who put on their finest costumes on Sunday, and the pleasure-seeking Parisian are observing the day in the good old Hebrew way.

In making my plea for a reasonable Sunday I would take the position of Jesus exactly. The observance of the day should conform to the needs of humanity.

In view of the attempts to fix Sunday observance by law, it is interesting to note that the first law promulgated by a so-called Christian ruler was really pagan in its spirit. March 7, 321, the Emperor Constantine issued the edict: "Let all judges and all city people and all tradesmen rest on the venerable day of the Sun. (That is on the day of Appollo, the god most adored by Constantine, and the one with whom he loved to be compared.) But let those dwelling in the country, freely, and with liberty, attend to he culture of their fields since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vine hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."

How superficial was Constantine's Christianity, and how little influenced he was by the fact that Christians observed Sunday in commemoration of their Lord's Resurrection, is seen by the ed ct he issued the very next day. He then commanded that in case of public calamity, like the striking of the imperial palace, or public buildings by lightning, ceremonies for propitiating the gods were to be performed, and the meaning of the calamity should be sought from the haruspices, that is, by examining the entrails of the sacrificial animals, and watching the smoke that came from burning certain portions.

In the time of Luther, Sabbath observance had again become an object of superstitious reverence, and made an obstacle to human welfare, so that Luther made protest. He said, "If anywhere the day is made holy for the mere day's sake, if anyone sets up its observance on a Jewish foundation, then I order you to work upon it, ride upon it, to feast upon it, to do anything to remove this encroachment on Christian liberty."

John Calvin, founder of the Presbyerian Church, went so far as to propose changing the Sabbath to Thursday as a distinct assertion of the Christian principle that one day is as good as another,

and, one day, when John Knox visited him, on a Sunday afternoon, he found the reformer playing bowls merrily.

We may now ask, is it desirable to preserve the institution, to continue setting apart one day when men shall turn aside from their accustomed vocations?

It is entirely a question of social futility. If the observance contributes to the placing of humanity on a higher physical, mental, moral or spiritual level, we must keep it. If it is preserved only by the shell of tradition, the kernel of wh ch is decayed, we must get rid of it.

Its social necessity may be demonstrated easily. It is proved that even machinery needs periodical rest from vibrations. Thirty years ago, Lord Kelvin discovered that iron wire needed regular rest from the wear and tear produced by oscillations.

Much more, the human machine needs periodical rest. Sir James Crichton Browne, M. D. the eminent medical authority, recently said, "We doctors are now constantly compelled in the treatment of nervous disease to prescribe for our patients prelonged periods of absolute rest and complete seclusion. Such periods are, I sometimes think, only Sundays in arrear. Such discipline is sometimes only necessary because the weekly rest has been neglected. It is the complete change of mental attitude on a well-ordered Lord's Day that is so valuable from a sanitary point of view. The over-strained powers are relaxed, the pressure is relieved, readjustments are effected and that kind of introspection and retrospection that is profitable for reproof and correction is encouraged. In the hurry and turmoil and racket of these days there is one text worthy of constant remembrance: "Commune with your own heart, in your chamber, and be still."

This has been scientifically demonstrated by Dr. Haegler, of Basle, who has made an ingenious chart, showing that the night's rest does not balance the day's work. A workman, for example, breathes 30 ounces of oxygen during Monday's work, but uses 31. At the close of the day, he is one ounce short. He has drawn one ounce out of the bank of his own body, and is that much in debt to Nature. He goes to sleep and breathes more oxygen than he uses, so that in the morning he has gotten back five-sixths of his lost ounce. The night's rest does not balance the day's work. On Sunday morning he is still one ounce, that is, a whole day, behind, so that he must rest a day to balance his account. Thus week by week he catches up. But if he neglects to take this weekly rest he runs down and dies before his time.

It is slow suicide to neglect the law of weekly rest.

Only as an institution, based on social need, is the Sabbath recognized by our national supreme court.

March 16, 1885, the court declared: "Laws setting aside Sunday as a day of rest are upheld not by any right of the government to legislate for the promotion of religious observances, bu from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws are always deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities and their validity has been sustained by the highest courts of the States."

The Puritan Sabbath which made it a day of wearisome religious observances; grim and austere; a straight jacket for children, was not based upon Biblical authority upon the teachings of Jesus, upon Christian custom, nor upon social necessity. It came about as a reaction from loose manners of the time, and the barbarous sports so common in that day.

I remember well the Puritan Sunday. It was a fearful ordeal. If I had played tag, base ball, run a race, or built a house of playing cards, I should have feared one of those God-sent bears I had been told about in Sunday School. Even now, games upon the Sabbath make me feel the Puritan conscience is not altogether dead within me. All our desires for heaven were destroyed by being told that in heaven, every day would be Sunday. My good mother softened the rigors of the day for me by allowing me to play with my paper soldiers if I would

fight only the battles described in the Old Testament, just as Stevenson's mother allowed him to play with his metal soldiers if he would strap a pack on one of the soldiers, and play Pilgrim's Progress.

The little cousin of a friend of mine, a boy, asked his nurse, each morning, "Is to-day Sunday?' dreading the awful day.

Any attempt now to restore that Puritan Sabbath will provoke a reaction, and,perhaps lose for us the kind of a Sunday we may reasonably ask for.

Let me give a practical example of what I think should be permitted on Sunday afternoon. Our laws permit the playing of base ball on Sunday, but not where there is a charge for admission. Now all talk about the sanctity of the day demanding special laws is aside from the point, for it is unconstitutional to frame a law compelling the observance of the day for religious reasons. I believe that a Sunday afternoon game at Washing on Street Park would be the longest step that could be taken toward sobriety. At this park, there is strict police supervision, perfect order is maintained, gambling is forbidden, and strong drinks are excluded This last season there was exc uded a soft drink that tastes like beer, but contains no alcohol.

These Sabbatarian laws are largely class legislation. They forbid many of the amusements of the poor, but do not touch the amusements of the well-to-do. One may play golf and tennis; he may play billiards and cards in his club; he may race in his automobile, but these are not the amusements of the poor.

Now, I want to preserve Sunday, but I believe it w'll be preserved only by making its observance reasonabl .

Let me describe the kind of Sunday I would like.

I would make it first of all a day of rest By rest, I do not mean sluggish indolence, the doing of nothing. The best kind of rest comes often by changing our habitual thoughts and activities. The test must come on Monday morning. If you begin the day fresh and vigorous, you have secured the rest that should come on that day.

I would next make the day a day of recreation; a day for a renewal of the body, mind and soul. If at the end of the day you feel strengthened in body, refreshed in mind, enriched in soul by truth and love and beauty, you have made it a day of recreation.

I would make Sunday the great fami'y day, the day for the "dear togetherness." Do all the things you can together. Make the day bright and joyous in the home, or if you leave the home, go into the woods and fields, and by the river, together. Banish business cares, domestic worries, illnatured gossip, talk about money and dress and trivialities. Let the children remember that Sunday was the bright day of the week.

Above all, I think the day should be set apart as consecrated to religion. I do not mean that the day is holier than other days; I do not mean that religion should be tucked away into one corner of the week, a thing quite apart from life. Every day there should be a feeling of our relation to each other and to the Great All, which is religion, but there should be one day when we renew that consciousness in a special sense.

Does that mean church-going? Yes, I believe that it is essential for our spiritual health that we should meet together, once a week, formally, give our thoughts to the highest things; give voice to the highest aspirations; eel that we are in a common work for a better world to live in. It is only when we do these things together that we get the sense of human brotherhood. I do not care whether you call this meeting together religious or not. If in your lodge, your union, your social gathering, you feel the ties of brotherhood strengthened, you receive strength and encouragement for better work, if you come nearer truth and goodness, you have gained all I seek through church attendance.

If playing golf on Sunday, or attending a ball game,makes you a better and more useful man, more alive to your dut es and responsibili ies, then golf and base ball become consecrated religious observances. But, much as I love both, they do not do that for me, and church attendance does.

While I would have all spend Sunday in these ways I have described, I would ask no law compelling it. Each must spend the day according to his own conscience. The only law we have a right to ask for is one that gives to each man the right to observe the day as he thinks fit, provided he does not trespass on the rights of another.

This to my mind, is the Reasonable Sunday, for which I plead, and I hope that in that aspect it will continue an institution we shall be glad to maintain.

## American Unitarian Association—Nominating Committee

The Nominating Committee of the American Unitarian Association for 1909 has organized and is now considering the ballot to be presented at the Annual Meeting in May.

By the action of the Association at its last meeting, the work of the Committee was simplified, as a double list of names of directors is not now required.

The officers annually elected are a president, six vice-presidents, one of whom, at the time of his election, must be from Northern New England, one from Southern New England, one from the Middle States, one from the Southern States, and one from the Western States, and one from the Pacific Coast, a Secretary, an assistant secretary and a treasurer. There are also six vacancies on the board of directors to be filled for a term of three years, and a Nominating Committee for 1910.

The Committee is required to present the names of at least four candidates for directors from New England, at least one candidate from the Middle and Southern States, at least one candidate from the Western and Pacific States, besides the names of candidates for the executive offices.

By vote of the Association, the Nominating Committee shall consist of eight members, who shall be elected on the same ballot as the directors and in the following manner, namely:

2 members from New England to serve one year; 1 member from the Southern States to serve one year; 1 member from the middle States to serve one year; 2 members from New England to serve two years; 1 member from the Pacific Coast to serve two years; 1 member from the Western States to serve two years; and annually thereafter, four members from these groups shall be elected alternately for two years.

The Committee will receive and consider suggestions from Conferences, Churches and individuals of names to be put in nomination for the various offices for directors and for members of the Nominating Committee. It is desirable in the case of directors to choose such as are able to attend the meetings of the Board. Your Committee desires the co-operation of our denomination in its endeavor to present a ticket that shall fully represent all sections of our country and bring to our Councils loyal and efficient service.

Suggestions should be in the hands of the Committee not later than March 15, 1909. Address communications to the Secretary.

Clarence B. Humphreys.
Chairman.
Roger Wolcott,
Mrs. John P. Forbes,
Rev. Sydney B. Snow,
John H. Edwards, Sec'y.
1 Tremont Street, Boston.

## Sunday Theatre Meetings at Ithaca

Ithaca, N. Y., Feb. 9, 1909.

*To the Unitarian*:

Something unique is going on in Ithaca this winter under the direction of our minister, Mr. Heizer. It illustrates how all sorts of forces may be utilized if we are only alert to the passing opportunity.

Early in the winter the better element among the saloon proprietors organized themselves into what they called "The Law and Order League." Their object was to put the "lid on", as they say, or shut up all the saloons in the city on Sunday. A while ago they asked Mr. Heizer to attend one of their meetings Sunday afternoon and to speak to them. He was not slow to accept the invitation

and gave them a straightforward, uncomprising talk about the saloon, commending their organization but telling them that he believed the saloon business was doomed and would be tolerated by public sentiment only if they lived up absolutely to the law so that the community might suffer the least possible harm.

After his talk he intimated to the president of the League that it would be a good thing for them to open one of the theaters Sunday evening for the people. They took up the suggestion at once and asked him to open the Star Theater, agreeing to pay expenses for a month and try out the experiment. He at once arranged a program with no other motive than to give the poor people a pleasant and profitable evening.

The first part of this program consists of a twenty-minute talk by Mr. Heizer on some practical subject such as health, happiness, kindness, conscience. The second part is made up of music, vocal and instrumental, and recitations. For the third part he always provides an illustrated talk on travel, nature study ,etc., by some one connected with Cornell University. The whole program is arranged with the greatest ease and lasts from an hour and a half to two hours. Every evening the theater has been crowded to its full capacity and often people are turned away from the doors. Mr. Heizer announced at the outset that people who had church privileges open to them would not be welcome, and for the most part such people have stayed away.

An unexpected feature is the attendance of children. It is not uncommon to have one hundred and fifty children present, and one evening Mr. Heizer announced that he would like to give a place on the program occasionally to the children.

He invited all the little folks who were willing to "speak a piece" to come to his study the next day after school. Eighteen little boys and girls came and out of these he was able to make up a delightful program of songs and recitations which lasted about thirty minutes. So entirely successful has the enterprise been that after the first month interested citizens came forward and are now guaranteeing the expense.

As was to be expected, a good deal of criticism was made at first by the stricter church people and its unreligious character was commented upon adversely; but now there is hardly a word of criticism to be heard and everyone acknowledges that just to make people happy for an evening is worth while.

Mr. Heizer says the most interesting outcome from the experiment is the discovery of unutilized ability in such a community as this university town. Every day he has people come forward and offer their services; people who would not think of offering what they can do to a church for a Sunday evening service will not hesitate a moment to come to the theater.

Surely if this is not religious work, it is a very close approach to it; and if more effort were made by the churches just to make people happy in wholesome ways and to let the poorer share the many pleasures we have in such abundance, it might help to overcome some of the prejudice the unchurched feel. There is a cry of relief when a Sunday audience finds it is not to be "preached at", and yet, as has been demonstrated, here the most vital things can be said and listened to with the closest attention if we are only willing to be unconventional and go out where the people are.

Clark S. Northup.

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## Hopes Mission

"Sweet hope, thou angel beckoning on.
To teach our weary souls to rest
Within a haven of sweet bliss,
While cares our faith shall test.
Hope is the messinger of faith,
Which teaches us in trust to wait
Until God's will hath been revealed,
To show us what shall be our fate.

'Tis the consoler of the heart,
A great physician near at hand:
When trials come to overwhelm,
And we their weight ne'er can stand,
Hope lifts us in her restful arms,
And her sweet consolation lends,
Till happiness shall reign again,
And sorrow into gladness blends."

# Unitarianism and the Social Question

By GEORGE FRED JELFS, of Hamilton, Ont.

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WITH the Editors' kind permission I will express a few thoughts to those who have criticised in your journal the Rev. J. H. Holmes' view on this subject. In the first place I would ask them to consider if "the Church" connected with Unitarianism has any significance beyond merely representing a religious organization, and if it adequately represents those who are aiming to do God's Will? Secondly, if they have ever considered the distinction between *religion* and *righteousness*, viz, that the one is founded on fear and selfishness, the antithesis of the basic principles of the other. I ask this because there is reason to believe that the most learned men, owing to a long and familiar use of the word religion, have annexed to it certain ideas, which its birth, derivation, history and definition do not justify. The fact is, that a man may be religious and at the same time be very wicked. But a man cannot be a christian without being righteous. A Church may be an organized community seeking as its main object the righteousness of the people, and yet, owing to religious influences be very far from doing the Will of God. "The end of life is not to do good; although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the Will of God".—(Henry Drummond.)

It is not flattering Unitarians to think that in common with all other denominations they are dominated by the orthodox religious belief, that to be good, Christlike, righteous or (if you will) religious, is the chief end of life,but on the other hypothesis, can we account for opposition to the social reform advocated by Mr. Holmes.

The chief reason why all the Churches have failed in teaching and doing God's Will, is undoubtedly owing to the fact that as the scriptures instrust men in righteousness only, men have been led to believe, that the chief object of their creation and existence here is to make the scriptures subject to themselves, in order to qualify for a future state, instead of subjecting themselves to the scriptures, or righteousness, as a means of enabling them to perform the purposes and object of their creation and sojourn on the earth.

Now the true object of life is, as interpreted by the author of Genesis 1:28 and *subduing* the earth, means bring all the forces of nature to light, discovering the operation and effect of all natural laws; discovering and applying the use of all natural products for the benefit of mankind, or in other words, the employment of our faculties in the investigation of natural phenomena, now treated and classified as the sciences.

The truth of this proposition can be logically demonstrated, but not in this article for want of space. I would like, however, to add—that man was *ali initio* and is now amply endowed with faculties adapted for this object, and the fact that he was left to make these discoveries for himself has provided him with an occupation that is undoubtedly the most sublime feature of creation, for it not only offers the best source of individual happiness whilst increasing the comfort and happiness of all mankind, but it also enables man by indulgence and perseverance to approach, step by step, with every new discovery into the knowledge and power of God.

When the true object of life is understood, it will readily be perceived that God does not require men to be righteous for His own sake, that all that we can do in establishing peace on earth and good will among men constituting righteousness are but the exigencies of family or social life; that righteousness is only a relative virtue, of no material benefit to the individual except in its relation to others, and that the highest standard of social life is necessary only as a means

for carrying out the greater object of our existence here.

What have the Churches taught respecting the physical requirements of man? Look back over centuries of time and consider the countless numbers of men, women and children, whose lives would not have been sacrificed, shortened and rendered helpless and miserable had they been taught to understand and obey physical and organic laws. Consider, too, the destruction of life and affliction caused by avoidable disasters on the seas, on railways and in mines and theatres had men been admitted to understand the consequences of violating or neglecting to obey natural laws, instead of being erroneously taught that these calamities were caused by supernatural agency. "You cannot improve dwellings without lessening in temperance and vice; you cannot diminish drunkeness without diminishing pauperism and brutality; you cannot improve sanitation or diffuse knowledge of hygiene, without checking disease and lengthening life. With more comfortable homes, greater sobriety and better health you give a stimulus to education and a higher moral tone. So inevitably, once set the ball a rolling it is aided on its course by a thousand indirect channels as yet unheard of, all aiding in the good of man's progress onward and upward. *The strongest power would be the Church.* It is pitiful to think of the waste of time on the part of the clergy of all denominations in their pursuit of the shadow; and it is certainly utterly impossible to over estimate the valuable help to mankind the clergy would be, if the aim and study of our clerical teachers, was the amelioration of the condition and moral elevation of the people in this world instead of being content to prepare them for the next. So much has the shadow haunted them, and so much have they underrated the substance, that in all ages the clergy have been opposers of all reform, and worked counter to the progress of mankind in every effort made to alleviate his misery here or impose his material and social welfare, and in all efforts for his moral elevation and improvements, unless as an adjunct to their own theological views.

Most of the objections of our reverend critics are untenable and fallacious, but instead of specializing, let me say. It is not society that is sought to be reformed. It is the constitution, laws, franchises, privileges, exemptions, characters, and methods dominating, controlling, regulating, controlling and influencing its members that should be revised, annuled and altered. It is the cause of social evils that should be at once removed. If under trade combinations social evils exist, they should not be tolerated until all the members have been individually and separately converted. If the cause of an unusual number of diphtheria cases developed in a public hospital can be traced to a defective drain, it would be a crime to allow the drain to remain in its unsanitary condition whilst you were trying to restore these diphtheretic patients. It is all very well to urge the necessity of "converting the individual conscience to the sense of its own individual responsibility," but you cannot reasonably expect a person to willingly submit to unjust taxation for righteousness sake, especially if he believes that virtue to be only a means to his effecting a higher destiny here. A young man must observe honest work being done in a factory, before he will be morally influenced by his employer's teaching at Sunday School. The individual is less likely to contaminate society, than he is to be contaminated by evil social associations. Converting the individual would be an easy matter, if experience enabled us all to properly appreciate the good effect of universal righteousness as the fundamental principle governing society.

Placing filthy people in a model tenement, "in the hope that it will change their personal habits," is a capital illustration of the practical application of the desired social reform, on the principle that actual experience of the benefits of improved social conditions is better than a hundred lectures on the subject to a class whose poverty will never permit their realizing that social advantage.

THOMAS H. ELLIOTT,
President of the Isles of Shoals Unitarian Summer Meetings Association

# Isles of Shoals Mid-Winter Reunion

THE Weather Clerk evidently intended that there should be no dramatic contrasts: February twenty-second at the South Congregational Church in Boston was as near to bringing the balm and softness of a true "Shoals day" back again as lay within the possibility of mid-winter—short of a miracle: and the Shoals people were out with the veritable Shoals feeling, in gratifying abundance. A most energetic committee, wisely consisting all of ladies with Mr. Geo. H. Young for resourceful chairman, and Miss Florence Everett for efficient secretary, had made all the arrangements with almost sagacity so that "everything went like clock-work or even as the highly wrought mechanism of the White Island lighthouse itself. For a little it seemed as though too many people came—though not a soul unwelcome—for the seating capacity of the tables was strained to the utmost, about two hundred and thirty finally being cared for.

It all began with an informal reception at which everybody first told the genial President (Mr. Thomas H. Elliot) and his wife, and then the efficient chairman of arrangements (Mrs. Young) and a Vice-President or so, how good it was to be in Shoals company, and then told one another the same jubilant story in detail. This informal reception lasted from twelve to one, (all too short for sociability); then the company made its way to the tables and found food for the satisfaction of a genuine Shoals voracity of appetite. Then came time for toasts and speaking. The President, Mr. Thos

H. Elliot was enthusiastically greeted when he spoke his word of welcome, and introduced the Westland Quartet (*nee* "Bostonia") who were made to feel that they were among friends as they sang again with all the charm and beauty which made their stay at the Shoals with us last summer so delightful.

Twelve speakers were down for toasts, and there might have been dismay over their multiplicity had not all been gifted with the double endowment of being brief and seeming brief in their remarks. First our host for the day, Rev. Edward Cummings, minister of the So. Congregational church, gave witty response to our appreciation of his church's hospitality. Then Richard C. Humphreys was asked to give the confessions of an "Incurable Shoalser" which he did in a taking anecdotial manner. "The Gentle Reader" was with us too, and was called up to tell how the sea is better than the mountains for a rest-retreat in summer, and to have Rev. Samuel McChord Crothers on his feet to attempt so gracious a task was itself a delight and rare good fortune. Next, somebody's curiosity burned to know what happens at the Shoals when the sun rises, and as it was suspected that Mrs. E. E. Marean was the only person that knew, she was summoned to make revelations. What she said about the sunrise was accepted with polite skeptiscim, (who could be sure that she knew either?) but a most charming and graceful poem prepared at the request of the committee was enthusiastically received—with such reception indeed as only the "singers" expect on such occasions—a double encore. We are glad to print the poem elsewhere.

Mr. Geo. W. Pratt was supposed to know all about the Chapel Bell and was invited to say some things about it: which he did modestly and briefly. "Other Bells of Star Island" received next attention and Mr. Carl Weatherell seemed to know what he was talking about, and was certainly very witty.

It was a special pleasure to have in our company a friend of earlier Shoals days, Rev. Philip G. Maxon D. D., of Springfield, Mass., who spoke for the Wider Fellowship—giving a noble and inspiring expression of the great undenominational impulse of togetherness which is bringing all christians in closer unity. Rev. Harold Arnold of Bridgewater, spoke for the Young People, gracefully and well. Somebody discovered a bit of sarcasm on the program of toasts, and Mrs. Emily Fifield was asked to tell about the impossible—the "Women's Alliance on Vacation", which she did in a bright little speach most aptly expressed. For "the Sunday School Institute" Rev. William I. Lawrance gave good account in a ringing appeal for the work which this Institute stands for; and Rev. Louis C. Cornish closed the speaking by a report as to the status of our Chapel interests, and an uplifting tribute to the high idealism for which the old Stone Meeting House stands. Then to close all, Mrs. Miller sang Celia Thaxter's "Good Bye, Sweet Day" and the reunion was ended—save for the last personal words of greeting and parting amongst friends who were sure they would meet again at the blessed Isles next summer—perhaps to many the most pleasing words of the whole program

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## A Free Week at the Isles of Shoals Meetings

The Isles of Shoals Unitarian Summer Meetings will be held this year during the week beginning July 11; and the Sunday School Institute will follow, the next week. THE UNITARIAN renews its proposition of last year: that for the person sending us the largest number of *new subscribers* to THE UNITARIAN before the first of June, 1909, we will make provision for a full week's entertainment at either Star Island or the Appledore; for either the Summer meetings or the Sunday School Institute. All these subscriptions must be taken at the regular dollar rates, and cannot be included in the lists for which special premiums have been given, or for subscriptions taken at the Y. P. R. U. special price. But all unsuccessful competitors will receive the usual commission of 25 per cent.

Last year this premium was taken by a New England clergyman. The field is open to all.

# Poem Read at the Isles of Shoals Reunion

By EMMA E. MAREAN

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Back in the sixteen hundreds, life began
To show new aspects to the mind of man,
And o'er the seas, impelled by love of fame
Or need of gold, the bold adventurers came.
Captain John Smith among them led the way,—
He who could strike three heads off in a fray,
He whom Virginia honors, and whose story
Of Pocahontas adds romantic glory,—
The hero, who, forsaking other goals,
Crowned his life's work, and found the Isles of Shoals.

Fair in blue seas they rose, that day as now,
When Smith sailed towards them at his vessel's prow,—
Foam-tossing billows battering in vain
The rocky headlands that face distant Spain.
In beauty incontaminate they lay,
Gleaming in sunlight, jewelled high with spray,
Free to all winds and cherished by the high
Primeval forces of the sea and sky;
Unreached by echoes of great world events,
Unmoved by shocks that shook the continents.
"Name but these isles for me," the Captain cried,
"In this new world I ask no lands beside".

Days came and went. Where Beauty ruled alone
Terror now found strange haunts, and every stone
Heaped on the islands could a tale betray
Of hours when Fear and Madness held their sway.
When men came, then came shipwrecks; and in vain
Sad eyes in distant countries through the rain
Of blinding tears sought sailors who were lost
In storms of winter and bitter frost.
On these few acres, sea-girt and alone,
Men toiled and loved, suffered and died, unknown.
Ever we see the scarlet thread entwined
Among the dearest memories of mankind.
Ever the legends of a tragic past
Retain some form, though history fade at last.
The pathos and the passion they reflect
Grow poetry and romance, in retrospect.

Then came the Augustan age,—a golden tide,
When music, art and song with nature vied.
The island priestess, Lady of the Flowers,
Changed these wild reaches to enchanted bowers.
"Goodbye, sweet day, goodbye", for nevermore
Shall come those magic hours to Appledore.
Still weatherwise, the tiny pimpernel
Opens and shuts, its prophecy to tell;

Still flits the sandpiper upon his way;
Still rocks the little boat upon the bay;
White Island lifts its crown of light afar,
Flashing its warning like a golden star;
And hearts, landlocked in many a distant town,
Turn longingly where waves toss seaward brown,
See their wild play, and hear, as oft before,
Their low, caressing murmur on the shore;
But she who loved them all has gone away
And with her passed the glory of the day.

And other names press hard for utterance here,
Names unforgotten and forever dear.
Two only urge and will not be denied,
That, named or unnamed, in our hearts abide.
John Chadwick's first,—his, who, in happier days,
Sang to the world his joy and loving praise.
Clear brain, warm heart, unfaltering in their aim,
Missing his voice the world is not the same.
Next, Francis Tiffany, who met the years
With cheery wit, despite their cares and fears,
And love, that made a rainbow through the tears;
Still kept a heart as youthful as a boy,
Tender in sorrow, comrade still in joy.
Too near for words, that day releases was given,—
That perfect autumn day, that breathed of heaven!
Too fresh the loss! His gentle spirit, fled,
Yet moves with us,—we cannot make him dead.

But this is of the Past. We are To-day's,
And ask no warrant for our need of praise.
Not what the islands have been,—what they are
Calls wandering feet each summer back to Star.
Before White Light its mission could fulfil,
The little meeting-house upon the hill
Bore faithfully upon its rocky height
Lanterns to guide the fisherman at night.
They steered their course for home, and waiting wives
Tended the lamps that saved adventurous lives.

To steer our course by! That's its mission still,—
That little meeting-house upon the hill.
Its rock-strewn path we tread, to find again
Strength, peace and purpose in the lives of men.
Or, change the figure! In recorded time
The steady pendulum beats in rhythm sublime,
And once a year at least we listen well
To catch the message that it seems to tell.
We wind our clocks then by a central light,
And set our little timepieces aright.

God bless the Isles of Shoals! And here's to those
Who love them,—as the Persian loved the rose
Which opened the deep secrets of the world,
As leaf by leaf its petals were unfurled.

The idle singer of an empty day
Yet worked with deep devotion, as men may.
Beauty and Use together charmed his mind
And shaped ideals of service to mankind.
He dreamed an Earthly Paradise, and then
Wooed Art to walk the humble ways of men,
*Beauty and Service*,—dreams of the Ideal
Reanimating will to make them Real;
Freedom, and Mirth, and Friendship, lightly set
To music that our common days forget;
A blessed interlude between the years;
A truce to worries, arguments and fears;
For these, as each new summer onward rolls,
Long may we seek, and find, the Isles of Shoals.

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# Contemporary Portraits

## XXI. William Herbert Carruth

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WE present this month as our "Contemporary Portrait" the face not of a distinguished clergyman, but of a man whose part in inspiration and guidance in the things of the spirit, has not been small amongst believers. . For the creator of an uplifting poem makes more than a sermon for the soul's salvation, and one poem of Mr. Carruth's has doubtless brought more cheer of faith and clamor of spiritual insight to many souls, than the accumulated homilies of multitudes of Doctors of Divinity.

William Herbert Carruth is the son of the Western prairies, and broad horizons and invigorating breezes were a part of his natural inheritance, as was the hearty spirit of enterprise and teeming ambition for progress which characterizes the people who went early to the land beyond the Mississippi. He was born in Osawatonie, Kansas, in the days when "bleeding Kansas" was one of the issues fomenting the civil ways just on its eve. His early education was all of his native state, and he was graduated from the University of Kansas in 1880. His scholarly tastes were for the modern languages, especially German: and immediately upon graduation he received the appointment of assistant in Modern Languages in his *Alma Mater*. Two years later he was made full professor of the same department; and became Professor of German Languages and Literature in 1887. In 1886 he spent a part of a year abroad in study at Berlin and Munich; in 1889 he took the degree of M. A. at Harvard University, and received from the same institution the degree of Ph. D. in 1893. In 1892 he was made Vice-President of the University of Kansas.

Mr. Carruth's interest in the Unitarian cause began the year of his graduation from Kansas University. At that time the church in Lawrence was revived and from the first he identified himself actively with its work, and has served it loyally ever since. For most of the time he has served on its board of trustees, and not seldom he has been welcomed into its pulpit and the pulpits of liberal churches of the state and conference to conduct services and preach. His thought is always vigorous, keen and freshly original; his manner of address direct and pleasing and his spirit of religion essentially reverent and inspiring. For several years he has acted as a director for the American Unitarian Association.

Mr. Carruth is of course most widely known throughout our fellowship because

of his poems. Immediately, one would say, because of his *poem*, for "Each in His Own Tongue" has had a surpassingly large vogue, not only amongst Unitarians, but amongst those of other fellowships. Often it is read from the pulpit as part of a scripture reading, or as closing passage of a sermon, and it has been copied over and over again in magazines and papers all over the country and in England. It was written under the inspiration of a perfect autumn day, seen from the top of Mount Oread, the University Hill at Lawrence, and the stanza beginning "A haze on the far horizon" is the nucleus of the poem. It was originally printed in "The New England Magazine" in 1895. It attracted no particular attention at the time, although here and there a quick-visioned minister detected its prophetic tone, and laid brisk hands on it for homiletic service. About two years after, Dr. Edward Everett Hale caught sight of it somewhere and sent it in as part of his "copy" for his department in the *Christian Register*, having first obtained Prof. Carruth's permission for its use. The editor informed him that the poem had already been published four times in the *Register*; but Dr. Hale found that no argument why it should not go in again, and Dr. Hale has things in his own glorious way, the world over. In its wanderings the poem had suffered some structural bruises, even its name having been changed to "Each in His Own Name", which makes folly. Some echo-prophets ventured to add stanzas of their own to it, one extended version coming to the writer's hand with four or five such stanzas added, and published without the author's name, as "from the Russian" One minister with more conscience than good taste, perhaps, craved permission to make this lyric sing by changing its metre to fit a certain "hymn-tune."

But while to most of us this has been Prof. Carruth's one poem, of course there were others to appear at one time and another, and it is good that these have at last been brought together into a single volume of collected poems, just published, which we review in another column.

Of course Prof. Carruth's life work has been in University recitation room, and in connection with his work there he has published many text-books, and works pertaining to the German language, including many valuable translations. Besides he has written a book on "Kansas in Literature," and a monograph on "Woman's Suffrage in Kansas" and a year ago the Publication department of the American Unitarian Association brought out a comedy and very inspiring volume entitled "Letters to American Boys."

All this means that we have here the portrait of a man of wide-ranging interests and sympathies; fine in poetic imagination and vigorous in practical thought, loyal to the tasks for which he has been found himself called as a vocation, but loyal too, to ideals and conviction reaching out beyond these, and bringing demand to him for service that has not been slight or unimportant.

## The Open Door in West Virginia

By REV. THOMAS CLAYTON

The state of Virginia has usually been thought of as a very backward and undesirable portion of the country. The fact is, that no state East of the Mississippi, has developed more rapidly during the last twenty-five years, or is likely to do so, during the next half century. In an address given before the state board of trade in Oct. 1907, Vice-President Fairbanks said, "West Virginia has all the elements which are a guarantee of great industrial and commercial growth. Her timber, petroleum, natural gas, salt and coal, seem to be practically inexhaustible. In addition to these, you have millions of acres of land devoted to agriculture.—West Virginia is not only fortunate in this regard, but her geographical location is such as to give her products ready access to the great consuming centers.

She will always have a ready outlet for all the products of her fields, factories and mines, to the Atlantic seaboard, and to the interior markets." "I have been familiar with the progress of West Virginia for the past twenty-five years.

A request to test the Liberal interest

in the city of Wheeling, for the A. U. A., led me to pay attention to the importance of the commonwealth as a whole; a course made easy since our headquarters have been located in the board of trade building, where all the desired information is gathered continuously. A few figures are furnished for comparison. The area of the state is 24,022 sq. miles. The population in 1880 was 618,457; in 1908 it was 1,122,254.

In 1907, the state produced 291,066 tons of pig-iron, over 4 million tons of coke, 48 million tons of coal, over 9 million barrels of petroleum, and 1,395,979,000, feet of lumber. Its mineral products for the year were valued at $92,487,960. There was raised besides, over 28 million bushels of grain. The property valuation rose from $350,000,000, in 1880, to $1,069,320,189 in 1907.

It is needless to add that the growth and development of its cities have been on the same remarkable scale. "Where the carcass is there the eagles are gathered together", is a safe rule to follow. The growth cities of the state are full of intelligent and progressive people who have flocked in from other states; to share in the greater opportunities offered. With such a people we had all confidence our Unitarian message would find a welcome, nor have we been mistaken.

The effort in Wheeling during the past year has resulted in the organization of a thriving society which hopes to welcome a resident minister after May 1st, and is prepared to pay a very fair proportion of his salary. Several weeks investigation and lecturing under the auspices of the Billings' lectureship, has revealed to us the fact that West Virginia is probably the most promising field now within the influence of the A. U. A. The city of Huntington, visited three times, gave the writer audiences beginning with fifty and increasing to 200, at the fourth lecture. A temporary committee has been formed and the city of 25,000 people awaits further effort on the part of the association. Charleston the state capitol, with 20,000 people also hopes to get the service of the man who labors at Huntington. The lectures there were well attended, by a fine looking people.

The one lecture at Parkersburg was attended by nearly 100 very strong looking men and women, of whom over thirty gave their names as ready to receive our literature, and attend liberal services. Parkersburg has a present population estimated at 18,000.

Morgantown, with 15,000 people, and the state University with over 10,000 students and a faculty of 80 teachers, has had a phenomenal growth during the past few years. The lectures were largely attended, and a temporary organization has been made, which includes several influential members of the University faculty. Here too, the coming of an able minister is anxiously awaited. Only twenty-five miles away is the fine thriving city of Fairmont, with 12,000 progressive people. Much wealth is centering here, and there is a fine state Normal school, with many other fine public buildings, not often seen in a small city. Here we also have had a cordial welcome, large audience, and quite a list of people who hope to share a minister with Morgantown.

Here then, are at least *four* new and most promising openings for some of our Unitarian ministers who have the missionary spirit, and love to "see things come to pass". Have we the men? The Association is now asking for some money for the work, but in our judgment at least $5,000. is needed there for the coming year and if we are ready to push our sickles into the ripening harvest, the A. U. A. will have a story to tell of success and increase, beside which all our former missionary successes will appear to be trivial. This of course will depend largely upon the way the field is manned; but if the Association is entrusted with the money we may reasonably depend upon it placing the right men in there, to do the work. The writer has given what he believes to be a fair and moderate description of this new territory just opening before us, and challenging our enthusiasm and our effort. Shall we measure up to this demand? Let us have no doubt about it, for not to do so, would be a great misfortune.

# How Long Should A Sermon Be?

The genial editor of *Unity*, who perhaps has as completely mastered the art of making a long sermon seem short as any minister amongst us has brought many of his brother ministers to the confessional to own up how much their people "can stand" for Sunday morning preachments. His responses have been numerous and explicit and we take liberty of selecting from them some that may interest our own readers. Of course it would have been interesting too, to hear from the pews.

**S. M. Crothers, Cambridge, Mass.:**

As to sermon length, I intend to preach thirty minutes. I am liable to be forty. As the clock in our church is in front of the preacher and not of the congregation, I have the advantage of knowing the real time and of being sure it is not as long as it seems to them.

**W. C. Gannett, Rochester, N. Y.**

I didn't "hold" congregations when I tried to, and now don't try, you know; and one reason I didn't was because the sermons were too long—rarely under forty minutes, not seldom forty-five to fifty, occasionally fifty-five to sixty. Was often remonstrated with and by good friends. Didn't try very hard to repent and sin no more. Of course every thing over thirty minutes depends on the quality of the sermon, the quality of the speaker, the quality of the congregation; but in these rather chip-chop days, when everything is wanted short and quick, I guess the three qualities seldom combine to allow more than thirty minutes.

**C. F. Dole, Jamaica Plain, Mass.**

I have considerable sympathy with the man whom you describe. I think thirty minutes is enough and I am vexed with myself if I overrun this. My desire is to say my best on a given subject within twenty-five minutes. There may be instances when one may go on for forty-five for some special occasion, but we had better be very shy of taking these liberties. My "practice" is just about thirty minutes.

**Edward Everett Hale, Boston, Mass.:**

Twenty-five minutes. No maximum, no minimum. But if there is any special parish work, let the chairman of that committee report himself on that from the pulpit and take the time you give him out from the sermon.

**C. G. Ames, Boston, Mass.:**

Sermons at the Church of the Disciples range in length from thirty to thirty-five minutes, the whole service—invocation to benediction—occupying sixty-five to seventy minutes.

**Julian C. Jaynes, West Newton, Mass.:**

Maximum length thirty-five minutes, seldom reached; minimum, twenty-five. Usual length thirty minutes; whole service one hour.

**Charles E. St. John, Philadelphia, Pa.:**

For fifteen years I wrote sermons and they were always about twenty-five minutes in length. For ten years I have preached extemporaneously. I am never less than thirty minutes and often forty in length with a distinct leaning toward the merciless side! Thus far the people continue to listen.

**W. Hanson Pulsford, Chicago.:**

It seems to me a fellow ought to have something worth saying to say and to stop when he has said it. Violation of either rule makes a long sermon. When these rules are kept the sermon is short. My own attempt to keep the rules results in my speaking on Sundays from twenty-five to forty-five minutes.

**Ulysses G. B. Pierce, Washington. D. C.:**

My experience is that it is not length but lack of depth that is the real barrier. People do not think of mere length unless that dimension is the only perceptible quality. From twenty minutes to fifty, according to theme and occasion. Can do much in half an hour, if there has been time to sift.

**T. R. Slicer, New York:**

I seldom preach less than thirty-five minutes and I try never to exceed forty-

five minutes. Our service moves as a whole from the opening call to worship, antiphonal between minister and choir, to the benediction; there is no break, in the tone of the service. The climax it is hoped, is in the prayer before the sermon, and an effort is made not to let the sermon impair the sense of worship.

**Richard W. Boynton, Buffalo, N. Y.:**

I am holding my whole service within the hour 11 to 12 or 12.05, because of Sunday-school at 12.15. The sermon is twenty-five to thirty minutes long never exceeding thirty minutes. In St. Paul I used often to run to forty minutes, and usually found people as ready to listen that length of time as a shorter. Occasionally some one would grumble about length, but that was when I had been dull. Now I enjoy seeing how much can be packed into twenty-eight or thirty minutes, and think the effort to compress is good for me, and not bad for the people.

**Frank S. C. Wicks, Indianapolis:**

I prepare myself for twenty minutes, but usually am carried on five minutes more. As I aim to hit one point this gives me plenty of time. I believe in Sam Weller's theory, that if I cut it short, they "will wish it was more."

**Eugene R. Shippen, Lancaster, Pa.:**

My sermons rarely exceed thirty minutes in length. Inquiry has shown that to be satisfactory to the large majority. A few wanted shorter sermons. About the same number wanted longer sermons. The latter were professional men, teachers, etc., who were trained listeners. The former were business men accustomed to telegraphic and telephonic brevity. I don't believe many stay at home from church on account of long sermons. Dullness, not length, is the real reason. Why are stay-at-homes such liars with respect to excuses?

**B. Leavitt, San Francisco, Cal.:**

My sermons average about thirty-five minutes — are often only twenty; and when treating some important question of the day sometimes reach thirty minutes; but that is the absolute limit. I make a point of stopping when I get through.

**J. H. Crooker, Roslindale, Mass.**

Thirty-five minutes with a leaning toward mercy! About that almost always. Don't believe in the nonsense about short sermons. People who justify themselves for not going to church because sermons are too long simply don't want to attend church at all. Sermons are too long only to those who have neither intelligence nor pity. How silly to complain about long sermons and spend hours in wading waist deep through the sandy newspaper track. Ministers ought to deal more plainly with these people and ventilate their foolishness!

**Mary A. Safford, Des Moines, Iowa:**

Maximum forty-five minutes; minimum, twenty minutes: average, thirty minutes.

**John Snyder, Wellesley Hills, Mass.:**

Maximum thirty-five minutes. Minimum twenty-five minutes. A wavering line. The "long sermon" man is usually a fraud and a humbug. He would not go to church if the sermon were ten minutes long. Unfortunately the city man who is having an increasing power commercially and industrially is having a decreasing power intellectually and spiritually. The religious views, the literature, the politics, the dramatic tastes of such men grow more shallow. This will go on till we will find some serum that will cure or lessen the virulence of the "dollar disease."

**S. R. Calthrop, Syracuse, N. Y.**

Forty to forty-five minutes.

**Minot Simons, Cleveland, Ohio:**

I never preach less than half an hour, and occasionally for forty minutes. My aim is a thirty-minute sermon.

**Thomas Van Ness, Boston, Mass.:**

Sermons preached from manuscript average twenty-five to thirty minutes; sermons without are always thirty-five minutes long; now and again a few minutes longer. In so far as I can learn—after being a minister sixteen years—no one has complained to the sermon's length. At the Vesper service the sermonette is not over ten to twelve minutes long, yet I do not find the attendance as good.

## National Federation of Religious Liberals

The First Congress of the National Federation of Religious Liberals, will be held under the Auspices and in the Meeting House of Religious Society of Friends, on Race and Fifteenth Street, Philadelphia, April 27th-30th, 1909.

The National Federation of Religious Liberals was organized at Philadelphia December 2nd, 1908, at a private conference of representative liberal thinkers and social workers, affiliated with six or more religious fellowships of the United States. Its purpose is to unify and concentrate the forces which make for religious sincerity and freedom and progress in the United States and bring them so far as may be, into council and co-operation concerning the spiritual and ethical interests they possess in common. In a sense this federation may be considered as the offspring of the International Congress of Religious Liberals, with which it will be affiliated, and whose liberalizing and reconciling influences it is intended to conserve and further in the American Community. It will also serve to unite in friendly co-operation already existing associations of liberal thinkers, such as the Free Religious Association, The Congress of Religion, etc.,

The Federation will hold from time to time, extended public meetings of religious liberals in centers of American thought and life. At these conferences united and earnest testimony will be given in behalf of the great universal affirmations of the moral and religious life. It will seek to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty; to foster the sentiments of tolerance and goodwill, both religious and racial, in the community, and to promote a fellowship of the spirit based on religious character and conduct, and not a creed and rite.

The National Federation of Religious Liberals will labor for the paramount interests of social reform and good citizenship. It will strive for the awakening of the public conscience, the promotion of social justice and a better performance of social service and obligation. The approved institutions of human society—the family the school, the church, and the state—in their ideal aspects will receive its homage and support. The Federation will co-operate with every agency which endeavors to uplift the national character and invigorate it with high ethical and social aims.

Its first congress is to be held in Philadelphia, April 27-30, under the auspices and in the great Meeting House of the Religious Society of Friends, on Race St., near North Fifteenth Street, Fuller information concerning it is given in another column of this Bulletin. A cordial invitation is extended to all interested in the purposes of the Federation to attend this meeting and participate in its sessions.

They can do this most effectively by becoming members of the Federation which may be done by applying to the President of the Congress, Henry W. Wilbur, No. 140 North 15th St., Philadelphia, Pa., or its secretary, Rev. Charles W. Wendte, 25 Beacon St., Boston, Mass.,and enclosing the membership fee of one dollar.

For the coming year Henry W. Wilbur of Philadelphia will be the chairman of the Committee, and Rev. Charles W. Wendte will act as its executive secretary.

The programme of the Congress is not yet completed but we are able to announce the general outline of topics to be treated and some of the speakers who are to present them.

The opening session on Tuesday evening, April 27th, will be devoted to a consideration of "Religious Toleration and Good Citizenship". Among the speakers will be U. S. Attorney General Chas. J. Bonaparte,U. S. Secretary of Commerce and Labor, Oscar S. Straus, Dr. Booker T. Washington, and Henry W. Wilbur. A letter from the President of the United States William Howard Taft will be read.

Other topics to be treated are "Religion and Modern Life," "Religion and Social Reform." "Liberal Religion; Its Nature, Aim, and Obligations," "The Fellowship of the Spirit." These themes

will be presented by Revs. Dr. Charles G. Ames, and Dr. Wm. Channing Gannett, Hon. Curtis Guild, Jr., Rev. Dr. F. G. Peabody of Harvard, Pres. Frederick W. Hamilton of Tufts' College, Rev. Joseph H. Crooker, D. A., Rev. Dr. Frederick A. Bisbee, Rev. Jenkin Lloyd Jones, Rev. John Haynes Holmes, Rabbi David Philipson, Rev. Frank O. Hall, D. D., Prof. Geo. B. Foster, of the University of Chicago, Alexander Johnson, Esq., John Mitchell, Pres. Miners Federation, Mrs. Anna Garlin Spencer, Dean Miss Elizabeth Bond, Rabbi Kranskopf, Rev. C. A. Voss, and Hugo Eisenlohr, Rev. Dr. Henry Mottel of New York, Rev. U. G. B. Pierce of Washington, Rev. Dr. Algeron Crapsey and others.

We hope to publish the complete program in our April issue, but the announcements already made will convey to our readers the promise of an unusually interesting and profitable service of meetings.

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## Agrees with Mr. Holmes

*To the Editor of the Unitarian,*

My dear Sir—Will you permit me to add a word to your symposium on Mr. Holmes's speech at Troy?

In criticism of the central idea of that speech, the need of a revolutionary change in economic conditions to-day, Dr. Slicer declares that it shows too much confidence in the enacting of laws and in a more general distribution of the fruits of industry, and does not sufficiently realize that the fundamental need is the regeneration of the individual man. *"It is like providing a "model tenement" for the filthy in the hope that it will change their personal habits."*

Now Dr. Slicer could not possibly have found a better simile with which to have upheld Mr. Holmes's argument. I speak with a knowledge of tenement dwellers and of the model tenement in which I lived for eight years; and I can say emphatically that there is but one way to make a filthy person clean and that way is to take him out of his filthy surroundings and to put him into a decent habitation. You may not succeed then but you stand no chance when you preach sweetness and purity in rat-infested houses with gaping boards and vermin crawling under the ragged paper on the walls.

The Unitarian church should recognize this, for it must know that it is preaching its gospel of the highest intellectual and spiritual life only to the few who are in the "model tenements".

When the cry of Mr. Holmes and of millions like him is heard, when all the men and women and children living in such poverty as that of Holy Trinity's worst infected hole are given clean and sweet smelling homes, then will be the time for a successful gospel of personal regeneration. Mr. Holmes is surely right in asking whether the church is to stand aside until a radical change is made in the existing order, or whether it is to make such a work its primal tasks?

Very truly yours,

Mary White Ovington.

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## The Leadership of Jesus

Unitarians believe in the leadership of Jesus. They believe that this leadership is spiritual rather than military or intellectual. The Pharisees were looking for a military leader and an earthly kingdom, and rejected Jesus, because he did not measure up to their standards. Neither was he primarily an intellectual leader. He had no theory of evil, or man, or God, he was eager to emphasize. He was not a philosopher like Plato or Hegel. His leadership was and is spiritual. He met men and stirred them to high endeavor. All classes responded to the appeal of his noble life and character. Every condition of life might be ennobled by his spirit. His power moved men deeply, and he still inspires us by his faith, his love, his life. He came that we might have life and have it more abundantly. That is why he is our leader.—*Rev. Chas. T. Billings.*

# Our Need of the Church

By REV. C. A. HENDERSON

OUR need of the church is preceded by our need of religion; and our need of religion is two-fold. Religious emotions, in the first place, and the wrestling of the mind with religious themes constitute a part of our latent capacity. To feel the one and think the other is a privilege, just as it is a privilege for the artist to paint a picture, or for the nature-lover to dwell amid the fields, or for the pensive soul to look at the sunset. Men give themselves to the whirl of business because they like its excitement. They withdraw for a quiet hour with the poet because they thrill at the rich pagentry of his thought. Just so they like to contemplate the ideal, to feel the mystic, to apprehend the suprasensuous. There is an inner rapture in it that suits the heart; an emotion which succeeds to the strains of music, the attitude of prayer they play of the mind, the function of worship, of such moment, that it is a distinct denial not to go to the house of God.

Worship is our need, just as the reading of poetry, or the climbing of a mountain, or the activity of business. It is something we enjoy and to that extent enriches our life and adds to the sum of our happiness. Many, of course, will say forthwith: "Well it is not my need, because I don't enjoy it." Here, I presume, is one of the fundamental reasons why our churches are so little sought out. People lack a relish of the things which take place therein. They say: "It is no pleasure for me to go to church," They confess to being religiously ungifted.

What that means is something like this: A distinguished American, recently returned from Switzerland, tells how one day a friend rushed into his room in a great burst of laughter. He had just met on the mountain side a couple of tourists who had hailed him and asked seriously where the view was. That! that far-distant valley, those rugged sentinels, that autumn coloring the sunlight, the crisp, cool air. They! they thought there was a view somewhere. A lady once said to Turner, the painter: "We never see any sunsets such as you paint." Quietly unperturbed he replied: "No; but don't you wish you could?" Put into the hands of two men a volume of poems. Turn, for instance, to the poem entitled "Terminus" by Emerson, written when he began to foresee the decline of his powers. Read the concluding part. Preparatory to it he has developed the mood of his spirit. One can distinctly see him with his lofty countenance and quiet eye meditating upon the lack of nimbleness in his fancy, and gently but firmly telling himself he must be resigned to it since it has gone with old age. As the ship is trimmed for the gale, he muses, so I must trim myself to the storm of time. Then the picture: Let me man the rudder, reef the sail, obey the voice at eve obeyed at prime; lowly, faithful, banish fear, right onward drive unharmed; the port well worth the cruise is near, and every wave is charmed. How one is stirred by the sad but large and hopeful spirit of it all; catches the beauty of the imagery; blesses God for the privilege of doing it! The other is emphatically unmoved.

These last are the aesthetically and the artistically ungifted. Just so there are the religiously ungifted. Whereas you, in looking from some height of thought upon life, seeing it, as it were, from above, spread out in all the largeness of its pathos and its mystery, may be stirred with an extreme devotional feeling, they are in a condition of wonderment—perplexed at how you find what you appear to find You perhaps have once and aga n attended unto some prayer with your soul straining for the fu experience of its select words, its spiritual tones, its lofty sentiments. In the power of it you were for

the moment fairly overwhelmed with the conviction of the reality of the unseen. Goodness was actually visualized for you. You felt how awful it is; saw virtue in her shape how lovely; saw and pined your loss. These religiously ungifted had known not a tremor.

Well might they say they do not need religion. It is precisely as if the man of unmusical ear should say he did not need the concert, or the man of untrained eye that he did not need the art gallery. No need is felt. That much is true. And what need there is can be put only in this way, from this point of view. If there is latent in the soul of each one of us the capacity so to view the world as to stand in transfiguration at the sight then, with our unenriched lives, our comparatively impoverished emotions, so to view it is surely our need. Those who see do not argue with the the blind; they pity them. Jesus convinced beyond peradventure that beyond the region of the seen and the solid is a realm impallable, but most real, the kingdom of the spirit, hardly argued with the poor Jews in their perpetual confinement to a narrow conception of life. From his mountain retreat he looked down upon the city of Jerusalem and wept and said mournfully: "Oh, if thou didst but know the thing that are for thy peace." Not less full of compassion was the Apostle Paul, and not less convinced that the need of the day was the need of responsiveness to a larger world, wherein was man's true home, whence came to him his highest glory and truest joy.

Simply as an experience that goes no further than the delight of thinking on such themes and responding with such emotions, we need religion. We need it and the gift for it as we need the sensitiveness of the musician's soul and the lightness of the artist's fancy. Existence for all such at its highes pitch is the ecstacy produced by a strain of music or by a vision of loveliness. Even so if we are religious, it is the deep peace of a comforting view of life; it is the praise of God for the help of his countenance; it is the stirring of resolution at the call of duty.

Take religion, however, cut of the category of pleasure. It yet remains a great need. To my mind we need it as we need nothing else in the successful furtherance of our life. The sufferings incident to the loss of our loved ones for instance, hang like dead weights upon our hearts unless they are lightened by religion by the certainty that good is the final goal of ill. Of course not a few forget their dead in a sort of mad dissipation in toil and amusement. But it is a release that never comes as the magnanimous soul would have it, by entering into the patience of the faith that God surrounds the departed still and that their entrance has been from glory to glory. Death, under no view of life, can fail to leave the bereaved saddened over their bruises against the hard walls of reality. But to my mind the deeper our affection, the livelier our imagination, the lustier our zest in living, the more this one view is absolutely imperative if we are not to nd in the mad-house. Without it the finest spirit is simply pinched and squeezed of its last drop of joy, when the bitter parting has come, and the black veil of death is seen to hang like a pall over all mankind.

Bringing the mind to play upon religious themes and suffusing the heart with religious emotions is seen, therefore, to be much more than merely a privilege, like the privilege of the artist when he revels in his work. It is a duty, for only so shall we establish that acquaintance with the invisible which shall not forsake us in the hour of our extreme need.

Religion we need for still other practical necessities. Society to-day may roughly be divided into two classes. There are those whom the accident of birth or he fortunate circumstances of a peculiar endowment or the genius of hard work or the opportunity of favorable conditions have put in a position of independence and influence. Periods of financial depression do not seriously come to them. They are on the crest of the wave—but they have their temptations. Here for instance is an illustration of the situation n which I pre-

sume about every man who treats with other men in a business capacity continually finds himself. A poor ambitious woman is left to provide as best she can for the rearing of her children. Of cultivated tastes, she longs to give them the benifit of at least a common school education. This she can only do by providing with her own hands the requisite money. Her necessity is for so much. To guarantee securing it though it means longer hours, she underbids her competitors in needle work and comes to you and offers you her services at a third less than you would have to pay elsewhere. Will you make her misfortune your good fortune? Will you get the most that you can for the least that you can? In practical operation that is precisely how our competitive system works—the more you need the less you get.

It simply confronts the independent purchaser with this proposition: are you going to hide behind the excuse that this is business and jump at your chance, or are you going to give value for value, and perhaps a little more? The business man is repeatedly at the parting of the ways, where mercy and responsibility and brotherly devotion point to the right, and the maxims of business point to the left. Say one does not buy another man's labor or his merchandise but sells his own. Still it is the same. Business stands at this elbow and says: "All the market will stand; everything you can get out of it and not have your prospective purchaser turn away." Enlightened justice stands at this elbow and says: "Your price shall be the cost of production plus a fair and reasonable profit." The difference between the two registers the strain on a man's manhood.

Alas that it is a strain for which so many are unequal, which in its proving of our virtue has led a distinguished observer to say: "The sinner par-excellence of our time is no low-browed, black-hearted ruffian; he is the respected, exemplary, trusted personage, who rightly placed is able to pick a thousand pockets." Imagination fired by honor to see that this little more is not his, but is taken under cover of a transaction that disregards human responsibility—this is what we need mightily in this country to-day. It would do away with our enormous benefactions that are a species of conscience money paid to the few for a God whose gift is far outrunning our larger sum taken by right of might from the many. But it would moralize business and make the daily life of millions a little easier and brighter and sweeter. Our need is the need of honor, sufficiently keen to perceive responsibility, and encourage sufficiently powerful to accept it and live up to it, though there be no other reward than the approval of one's own conscience, the need of the love of our neighbor, the need of religion.

On the other side from these, the really successful representatives of business, we have all those who are harrowed by unfulfilled hopes, to whom life is a struggle against failure, the endurance of greater or less penury, a constant gnawing of the spirit. These, likewise, need religion. What can religion do for them? Give them in the first instance a large time view, make them really feel that the consumation of their desire in the immediate present is of little moment as compared with the unlimited chances for entering into the possession of what their soul deepest craves in the future. Religion lifts a man somehow into the apprehension of life eternal, impresses him with the feeling that there are vast chambers of the spirit into which he has not entered, schools him in the thought of the superintendence of a God whose gift is far outrunning our anticipations—the peace that passeth understanding, that resteth upon the spirit though one has not moved one step out of his former condition, this through the surrender of the soul, though falling back upon the faith that all is well, is the gift of religion. Like a quieting presence it stills the agitations of the perturbed spirit and causes the hardness of one's lot to bloom with unexpected beauty.

Religion again challenges a man to integrity, comes to him with the appeal

that he is not over-indulgent, magnifies the duty of the hour, puts him face to face with his brother—things which make for the fullness of life and its enjoyment while passing. So much of our failure is due to our lack of grip upon ourselves. We have not justified confidence by our loyalty and our application. So much of it is due to our blindness to the opportunity of the moment. We berate the world for refusing us a chance equal to our metal when the chance is at hand that beggars our genius. May it not be that the dignity and the patience with which we endure our trial is the open door through which we shall enter into our cherished wish. We are all cursed with the temptation of distance. "The eyes of a fool are in the ends of the earth" says the proverb and never was there wiser saying. When I think of how we cheat ourselves I am reminded of Walt Whitman who, when he looked up to the heavens exclaimed: "The full sky of the Bible and of Arabia and of the oldest poems."

All that there ever was in that scene was there before him at that moment, Again I am reminded of a reminiscence of Oscar Wilde. A more pathetic illustration of the way in which most of us sift through our fingers the day's happenings as common dust, and the one man seizes upon them as pearls of great price could not be found. This strange, powerful, unbalanced genius tells how, as he was being led one day in the extremity of his shame and degradation between two policemen through a jeering crowd, a friend took off his hat to him and bowed before his sorrow. It seemed to him as if he had come upon the wisdom and the charity of the Infinite himself. Thus the vilest man, the every day objects, our hourly cross—these are oppurtunities than which there are none greater for exhibiting the wealth of our spirit and coming to the heart of joy. So religion that pleads for sympathy, for courage, for release from the future, for the exigencies of the moment, exhorts us; and so as nothing else it approves itself the stay of those who complain of the hardness of their lot.

Religion we need as an exercise of the mind and a satisfaction of the heart. It stands to us as a privilege. Over and above that it challenges us as a duty—a duty we owe ourselves by way of preparation for the crises of sorrow; a duty commanded us, if we are strong, that we may not offend but help the weak; a duty commanded us if we are weak that we may arise out of our weakness into strength.

Religion is our need. How shall we supply that need? Here we come upon our justification of the church. Some —a much larger number than ever before—will say; "I allow the need of religion, but I disavow the need of the church. I can lay my hands at home upon greater wisdom, than is supplied me from most of your pulpits. The geniuses, not the mediocrities, shall preach to me. No one prizes more highly than I the privilege of giving the wings of the morning to my imagination and refreshing my heart with a vision of the purposes and the judgments of God. But only those whose thought is lofty and true, imaginative and compact, shall guide me in this; none other."

Two things can be said to these recluses in religion. First, do you, as a matter of fact, join yourself to some seer and systematically and faithfully strive, not alone for what will feed your mind, but for what will unlock the fountains of your emotions? What is everybody's business, as we very well know, is nobody's business and what can be done at any time is usually, as a matter of fact, left undone. This excuse for foregoing the church is not infrequently a self-audatory way of evading the whole matter. But, allowing that one does not cheat himself, that he really does go into his closet and shut to the door, and by offering himself up to the highest of which he is capable, pray to the Father who is in secret; is it not after all, to say the least, a distinctly selfish thing to do? Selfish it is for this reason: your neighbor has not your independence of training and capacity. His week is full to overflowing with needful tasks that distract his mind from the themes of the study and the cloister. In addi-

tion he is more or less jaded when Sunday comes, and needs the added help of personality and a worshipful atmosphere to clarify his vision. Thinking together his thoughts go further than if he thought alone. Worshipping together his heart feels keener than if he worshipped by himself. Have you no responsibility toward him?

The stay-at-home, it would indeed appear, has not the slightest excuse for so doing. If he as an enlightened mind let him place himself where the direction of his look will cause others to look. If he has a purified heart let it be displayed where, as the larger torch, it may enkindle other torches Not the least of the benefit we derive from the church is the sight of some other, through whose countenance we look back upon, life that we know is pledged to faithfulness. The honest, frank, storm-scarred faces about us are our trembling will's surest support. They turn, as it were a light upon the dial of integrity.

Then, too, we must never lose sight of this fact, which is another thing that argues against the neglect of the church. We live in a moral world, say some. Only let me keep my eyes open and all the instruction I need to justify the clean upright life is before me on the street. We live in an enlightened world, say others. So far as immortality and the thought of God go the arguments for these are current coin. About every respectably trained person knows in general all there is to be known. But such an account of the matter tells not the whole story. Arguments are not what render the highest service in this connection. God is known not by arguments but by being still and letting our simple intuitions and high inspirations convince us of Him, Immortality is known not by arguments, by sounding the depths of the world with the plummet of vision and feeling which go farther than all thought or all speech.

The love of virtue is like the love of flowers, which is generated not by learning their uses and their habitat but by sitting down before them and looking at them in all the glory of their loveliness. The life and meaning and vital breath and flavor of a petal eludes the scientists's grasp; it is within reach of none but the lover. Just so the life and meaning and vital breath and flavor of the soul in its highest estate is a thing grasped not with the intellect but with the heart. The laboratory of the street may give us sound arguments for the need of making character without flaws; but basking in the presence of character, with the imagination holding it up and saturating our soul with the beauty of it, will do a thousand fold more. "Be still and know that I am God." "Incline your ear and hear what God the Lord, will speak." Growth in knowledge, growth in power, is first of all a passive thing, the opening of ourselves to those forces that will mould us.

The church, which almost forcibly enjoins passivity the quiet which belongs to the house of God, where many are still not one—because of this we have in it an almost invaluable friend. Shall we not accustom ourselves to its secret place? To such as do there is a longing to return and lean their ear there. And at length they have their reward, for strength and peace and beauty, born of the whisperings of the spirit, pass silently into their face.

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## The True Minister

Whoever serves, or seeks to serve, his fellowmen, is a true minister of God. He may or may not believe in or attend any church; he may never have formulated his faith in words; he may never have taken sacred vow or sacrament; but if he loves and serves, the loving and the serving are his certificates of good standing. He may be clad in overalls, and work in a subway ditch, and talk broken English, but if he loves and serves, no archbishop takes precedence over him in the wider ministry whose spirit is love and whose ritual is service.—*C. W. Casson's Paragraph Pulpit.*

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"Our sincerest laughter
With some pain is fraught—:
Our sweetest songs are those
That tell us of added thought."

# Symposium

*Is Easter a Festival in which our Unitarian Churches can honestly participate? If so, what should be its prevailing tone of significance?*

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*Rev. George A. Thayer, minister of the First Congregational Unitarian Church. Cincinnati, Ohio.*

For many years Easter has been made, in my church, a festival of the universal faith in mortality, which to my mind, is the only religious significance which belongs to it in an age which is fast abandoning, at least as the chief reason for any religious observance, the emphasis upon the miraculous of legendary basis of a custom.

In this respect the attitude of a rationalist is entirely consistent with that of Christian churches generally, with regard to other conceptions of the early church.

For example, even the modern revivalist, does not dwell upon the literal underground hell, or overhead heaven of the New Testament, as the sanctions of piety, but rationalizes them into terms of to-days intelligence. For religious teachers of enlightened communities believe that the substantial body of Jesus, or of any of the primitive saints, went up into actual clouds; and men comparatively sound in orthodoxy pass lightly over the birth story of the visitation of angels and Oriental sages led by a moving star.

And since Easter has a double origin, in the transformation of the Teutonic rejoicing at the return of Spring into the celebration of the emergence from the grave of the lord of life, the modern less rhetorical world may well develop the festival still farther into the celebration of universal faith.

The indestructibility of the human soul, and of goodness and truth, is the rational principle remaining for our time; and it is altogether profitable to retain the poetry of the festival as an ancient institution dear to humanity, with all available accessories of music and flowers.

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*Rev. Louis C. Cornish, Minister of the First Church in Hingham, Mass.*

The continuance of the soul after the death of the body, when all is said, is the greatest *human* problem. Many would have us believe otherwise. They are willing with brave stoicism to await death. They hold with Socrates that the alternative of endless sleep or another life leaves them unafraid, and in this attitude there is a great, even an heroic faith. But its limitations become apparent when a man ceases to think of himself alone, and begins to think of others. What of his wife, and children, and friends; what of humanity? Generations appear, walk the earth for a little and then vanish. While the onlooker may be heedless of his own destiny, no thoughtful mind, no loving heart can remain indifferent to the destiny of man. Does life emerge into some completion, or merely end? So far as humanity itself is concerned, this is the greatest question. Beside it all else is incidental.

Inevitably the great religions have dwelt upon immortality, for bound with it inseparably are other great concerns of man. Some schools may lay emphasis on these other concerns, but in the very nature of its tasks any religion that ignors immortality can be but partial.

Shall our churches, we are asked, which exist to reveal the beauty of spiritual things, to minister to spiritual needs, to lead men to higher life here and now, fail in their faith in a higher life to come? Shall we ignore the Easter festival. It must be answered that if we ignore immortality we ignore the greatest of human concerns, and the natural con-

clusion to which our striving to uplift mankind logically tends. If we are to teach of immortality, why should we not gladly lay hold on Easter as a time convenient and fitting, especially since it bespeaks the hope not alone of Christendom, but of humanity, a yearning for immortality expressed in the great religions?

In the world-wide craving for immortality lies the Easter message. On this point there is a far greater unanimity among the great religions than the exponent of any one of them would have us believe. They all bespeak a yearning for immortality, a hope of it, that appears to be common to humanity after a certain stage is reached in human development. Perhaps we have here a prophecy of some fuller preception which far yonder, when human intelligence is keener, shall lead us to knowledge now undreamed of.

With our deepening thought, and the passing of dogmatisms any teaching of immortality needs must begin with these broad considerations. But the approach to the subject will increasingly be varied. To my own mind the most satisfying word yet spoken is Mr. Dole's Ingersol Lecture. Minds of different temper however, find comfort in aspects of the subject widely different, for example in books by Professor Hyslop and others about Psychical Research. All these discussions of immortality reflect a desire and hope that persist in developed man, and that finds expression in endless ways the whole world over. Easter methods will, and should vary. Yet in this, they should be one. They should reflect the great common hope of man. This vast aspiration is ours, and its significance perhaps is not yet fully understood. Our word should always bespeak the fellowship of this desire, and hope. Never the difficulties that beset the demonstration of immortality our congregations may safely be trusted to do their own doubting. It is our privilege to teach men how the desire of their hearts, that now burns a lambent flame and now dies to a spark hidden in the ashes of grief and disappointment, is no isolated hope. It is instead a common heritage of humanity. It may be the prophecy of a fuller understanding. It surely testifies to our kinship with things unseen. Our privilege is to open to men this fellowship of hope, "the music of the infinite echoed from the hearts of men."

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*Rev. William Channing Gannett, Rochester, N. Y.*

Your Easter question is Prose trying to break into the house of Poetry. I think of the Hebrew and the Christian Festival as only forms of Easter faith. They pass the faith that makes them lasts —and in these days of "evolution" thought shines more luminous than ever. The *real* Christmas—Easter question is I think, are those whose celebration hugs the legend *deeply* conscious of the Truth that generates it. The Easter in nature, the Easters in the Soul, the Easter *of* the Soul are Easters common to us all; and the little Easter of a single resurrection story, true or not, is but the veriest "kindergarten", illustration of the faith.

With us here in Rochester Easter has become one of our most beautiful and tender Festivals. It is our Festival of growing Life: organ or orchestral music, songs, anthems, scriptures, sermon, prayer, all radiant with the thought. The service naturally arranges itself in two parts—first, the joy and beauty of the Spring, earth's resurrection, then the thought of immortality. Flowers more than usual symbolize it to the eye, a few friends have the habit of sending, "in memoriam," great pots of bloom. One very quiet moment in the heart of the service is given to the reading of the year's record of our dead, name after name. And John Chadwick's hymn is always softly sung. The "pervailing tone" throughout is "Death teacheth us the things of Deathlessness."

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*Rev. Chas. B. Elder, minister of Church of the Unity, Worcester, Mass.*

My answer to your first question is yes. If Easter were a festival in observance of the literal resurrection of Jesus' body from the grave, a thing not accepted by

the great majority to-day, and apparently not even taught by Paul, then we might pause. But Easter as I conceive it, means more than this, and has always implied more. It comes to us—as is well known—not merely out of Christian faith and reasoning, but as well from Pagan thought and practice. By common acceptance it has come to mean a festival celebrating larger hope, the wider outlook on human destiny. It stands as a memorial to the lofty thought somehow, we know not surely, borne in upon the early believers that this life is not all. What we have to-day is a great world festival, filled with joyous songs and carols, and suggestive of the things that are eternal and imperishable. When the whole world of Christian believers are celebrating this festival of joy and gladness, the really inconsistent thing would be for Unitarians to stand on one side and refuse to share in it.

As to the second question I think the festival of few a chance to emphasize the spiritual aspect of things,the supremacy of mind over matter,and the thought of eternal life. The danger always near is that people will reckon invisible things of experience as the most important. Easter comes with its reminder that invisible, spiritual things are more than the things seen and touched and handled.

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*Rev. Joseph P. MacCarthy, minister of Peoples Church, Kalamazoo, Mich.*

Every church may properly, and should observe Easter. Our liberal churches have if possible a better right to such observances than others, inasmuch as they celebrate the real meaning and true spirit of this race-old custom without the external excrescences which make its observance crude and ridiculous to others. There is nothing essentially Christian about Easter. The very name is an anglicized form of the Teutonic goddess of spring. The word does not belong in the Bible and is not in the revised version, and it has no truthful relation to the life or teaching of Jesus. It has only a symbolic relation to his death as to the death of all. It is a world religious custom which Christianity adopted from what we call paganism in the second Christian century. It was not a part of the church of the first century. The basic idea of Easter is found in nearly all the great world-religions, namely, a belief in the resurrection of some national man or divinity as a concrete illustration of the racial faith in a future life. A dozen or more men or divinities believed to have died, to have arisen from the dead and shown themselves to friends, and then to have been received up into heaven.

Our Easter story is vastly superior to the orthodox conception because ours is absolutely true, as all, even the orthodox, must agree, while they must ever try to prove theirs true and the more they try the less do the thoughtful people of the world believe it. With each succeeding year and age, as intelligence and thought power increases there are fewer to accept the incredible story of a *material resurrection*. To the orthodox believer Jesus died and on the third day his material, decomposing body arose, and after 1900 years they are still going to the old sepulchre, "full of dead men's bones and all uncleanness" for their Easter inspiration. We, as liberal Christians, go back beyond the tomb and confidently assert that the real Jesus never died, that any man who spends his life in fulfilling the Messianic ideals of all the races is as indestructable and unforgetable as the nature of God. Our story is that Jesus died as every man dies and it is of little consequence whether the immediate cause be a Roman spear or a Greek bowl of hemlock. Our story is that he was placed in a tomb and Rome can place as many seals upon it and pickets about it as she will, we will not interfere. Given a decent burial our interest is not now in the house of death; or will send no angels of God into that place of putrefaction. We have nobler service for such messengers. Not on the third day but on the first, even in the moment of death, we will hear the angels say, "He is not here, he is risen." To us the real Jesus was never put in the tomb. One of the friends of Socrates asked him how he

would be buried and he replied, "Just as you please if you can catch me," All the friends and undertakers and tombs of the world cannot catch one Socrates, one Jesus, in the hour of death. He is not there. He never was in the tomb and therefore did not have to rise.

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*Rev. Abraham M. Rihbany, minister First Unitarian Church, Toledo, Ohio.*

The Unitarians hold religious services on Sunday, while they neither believe in any special sacredness inherent in the day, nor the doctrine that God called the seventh day holy because he rested on that day from His labors. Usage has invested Sunday with certain religious prerogatives which appeal to the affections of Christian people. It is this appeal which makes the day suitable for special exercise of religion.

For the same reason Unitarians may engage in a rational celebration of East r without yielding allegiance to the fictitious doctrines which orthodoxy attaches to the day. If Easter originally meant the reawakening of life in nature, and if it has been made to signify immortality for these many centuries in Christendom, I see no reason why the Unitarian pulpit should not give its message on the subject of immortality on this day with great fitness.

. As to the manner of the celebration, no one form, I believe can be made to fit all localities or to fall into logical sequence with the antecedents of all our churches. The church which I am privileged to serve does not go beyond the placing of a few palms about the pulpit desk, and the imparting of a message on some phase of the subject of immortality. This completes the program of Easter with us. As a rule we welcome new members into our fellowship on that day. I dislike very much an attempt on the part of our churches on this occasion to seem rather orthodox. This backward looking toward the flesh pots of Egypt I consider an open insult to our faith and a discredit to our ministry. In closing let me say that Easter to me is an especially fitting day for a message on the hope of immortality, and a most suitable occasion to impress upon the minds of our hearers the fact that the source of the idea of the resurrection was the deep seated sentiment in the human heart that the good and holy persons are beyond the reach of death.

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*Rev. H. Elmer Gilchrist, minister of the church in New Orleans. La.*

If Unitarianism stands for a separated and purely critical attitude towards the the stream of religious tradition, and considers itself to be a detached and censorious institution whose mission is to root up the tares of past superstitution and error with a contemptuous indifference as to whether it roots up the wheat also, then its observance of the Easter Festival would be absurd and ridiculous. Or, if the observance of this Queen of Festivals binds one to the acceptance of the resurrection of Jesus as an historic fact, and has significance only as it relates to that fact ,then it would be highly inconsistent for the Unitarian Churches to observe it. Again if Unitarians, in the use of the festival, emphasize the old forms or terms with modern interpretations, it is the fatal case of "pouring new wine into old bottles," the very weakness that we charge against liberal orthodoxy.

If, however, the Unitarian people conceive themselves to be the heirs of all the ages laying hold upon the inner truths that flow into the present from the streams of all the past, such truths to be distinguished from the errors with which they have been associated; and if there is in the Easter Festival a real truth suggested that may be honestly and sincerely entertained and presented, with all the beauty of symbolism recognized as such, surely its observance would be in strict harmony with the genius of a religion and philosophy that is splendidly evolutionary, electric and cosmopolitan, and sweeping the Universe for truth.

If we remember that Easter is a pagan Festival Christianized, we may throw ourselves behind the Catholic tradition, and turn it to our use for the central principle that Paul recognize in the resurrection viz: the natural immortality of man. In this method of approach we

avoid the error of "pouring new wine into old bottles," but do the exact opposite in a wise and sane way which is, the pouring of "old wine" into "new bottles." If Unitarianism is a synthetic religion of dimensions sufficiently large to circumscribe a circle, it surely may accept this contribution from the stream of christian tradition without necessarily writing itself down as a distinctively christian sect or Unitarians as christians. In the same way we might with profit adopt some excellent customs from other religions, and so not permit ourselves to be labelled in such a way as to exclude Jews or others who have caught the vision from the top of the mountain instead of half way up.

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*George W. Stone, Santa Cruz, Cal.*

I have manifested my belief in Easter by observing it in every church I have been connected with since I entered the ministry. I regard it as the festival of immortality. My ministry has been to new churches, mostly, and I have found the people much interested in Easter, in every instance. It seems to appeal to every one, this hope of immortality, the longing for life hereafter. Your question whether we can honestly and consistently observe it, never occurred to me. If we cannot, who can? Of course if it is merely a recognition of the bodily resurrection of Jesus, we cannot observe it. But that is not its real significance, as I believe. With the passing of the old system we should increase our interest in this beautiful festival, emphasizing our faith in, if not our consciousness of immortality. The church that has no faith in future life to offer its members, has not long to live. Easter does not signify a demonstration of immortality, but it celebrates a faith in it. We celebrate our faith, do we not? We know God by faith only, and interpret his relations to us by reason. Faith must always preceed reason, as the consciousness of existence precedes bodily action. It is the spiritual order that suceeds to material chaos; the beginning, the self consciousness of the soul, the ego; it is the spirit of God moving upon the soul and saying—Let there be faith that reason may lead, enlighten and glorify thee; that it may enrich life, shed a flame of glory over youth, invigorate manhood and strengthen it; shed its calm and mellow lustre over the twilight and the evening, and finally lead the ripened soul beyond the darkness, into the light that shall never grow dim. This is its significance. The church that teaches this will never lack for material on Easter.

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# Notes From the Field

**First Unitarian Church Yonkers, N. Y., Rev. L. M. Greenman Minister**

A most impressive and interesting service was held on Sunday afternoon, February 14, for the purpose of unveiling six memorial windows two of them to the first two ministers of the church—Rev. Abiel Abbot Livermore, D. D., 1857 to 1863, and Rev. Israel Francis Williams, chosen in 1864, but who through overwork and fatigue at the front in the service of the Sanitary Commission, was taken to his home in Taunton, Mass., to die a week before his ordination was to have taken place in the Yonkers Church. In behalf of the many relatives and friends who contributed the Dr. Livermore window, Mr. Arthur L. Livermore read a sketch of his life and presented the window. Rev. Dr. Bixby, followed by Rev. Dr. Carstensen of Christ Episcopal Church of Riverdale, N. Y., pronounced glowing and heartfelt eulogies upon the beautiful life and character of Dr. Livermore, who left Yonkers pastorate to take the presidency at Meadville. Rev. Mr. Greenman read a short sketch of Rev. Mr. Williams's brief career. The four other windows were in memoriam as follows: Joseph and Mary Wass Mattison, Nancy Guiteau Howe, Cyrus and Emily Parkhurst Cleveland, David Allerton, all of

whom were connected with the first decade of the Yonkers Church, and sketches historical and genealogical as well as personal, were delivered respectively by Mr. John Bellows, Mr. Fisher A. Baker, Mr. Duncan Smith and Mr. Walter U. Lawson. During the service Mr. Greenman accepted for the church a Bible in three finely bound volumes, presented by Mrs. Wightman in memory of Mr. and Mrs. George MacAdam, who were considered the real founders of the Unitarian service in Yonkers. The music for the occasion was rendered by a special chorus of sixteen voices including a male octette, which gave the response to the prayer. The closing hymn was one written by Dr. Livermore. The windows were from the Von Gerichten studios at Columbus, Ohio, and were a beautiful reproduction in stained glass of the famous Hoffman picture of the youthful Jesus of Nazareth with the Doctors in the Temple at Jerusalem. The Scripture reading was from St. Luke ii.40-52. The six windows were all gifts to the church and were unveiled during the service by Messrs. Fisher A. Baker and Wm. E. Thorne before a large and appreciative assembly.

**Church of Our Father**
**Rutherford, N. J.**
**Rev. E. Padgham**
**Minister**

Miss Padgham is recovering from a serious operation for appendicitis, which has taken her from her work for several weeks. Her many friends in and outside of this parish will be glad to know that she is steadily gaining strength. Meanwhile religious services are being conducted very acceptably by William G. Williams, a member of the congregation. A wide awake Men's Club has been organized in connection with the parish known as "The Liberal Club."

**Northside Unitarian**
**Church, Pittsburgh, Pa.**
**Rev. Thos. Clayton**
**Minister**

For more than three years this brave band of people under the leadership of Rev. Thos Clayton, have maintained services in Carnegie hall the most imposing and accessible building on the Northside. The continuance of these services has been burdensome in every way, because the hall is much larger than is advisable for a Unitarian Mission. Although the attendence has probably broken all records of the mission fields. But people do not readily join in with, or support a religious organization in such a large and public place, as other denominations have learned to their cost. We have a considerable membership, which is largely composed of the better class of working people. Their financial ability is very limited, especially since the depression has paralysed most of our Pittsburgh industries. The A. U A. has supplied a very valuable and convenient lot, and the congregation has pledged $5,000 toward the building; which is to cost about $13,000. The rest will have to come through the generous gifts of our people in the sister churches, if the church is to be housed soon.

There is no doubt the enterprise is seriously handicapped for want of its building, and that a period of great growth awaits it when the house is provided. We therefore appeal to our friends all over the country to help this brave struggling missionary church to complete its edifice.

**Church of the Messiah**
**Montreal, Canada**

Rev. W. S. Barnes, pastor of the Church of the Messiah, Montreal, is to receive the degree of LL. D. from McGill University. The honor is all the greater on account of the well-known discrimination of the university in conferring it. It is significant to note that Rev. Dr. Cordner, who occupied the same pulpit from 1842 until 1880, was similarly honored by McGill University. Mr. Barnes succeeded Dr. Cordner in 1880, these being the only two pastors the Church of the Messiah has had since its organization..

**Dover, N. H.**

Rev. W. C. Adams of Cambridge, has accepted a call from the First Unitarian Church of Dover, N. H., in conjunction with the Church of the Unity at Rochester, and will begin his work the first Sunday in March.

**Unitarian Church**
**Derby, Conn.**
**Rev. A. W. Birks**
**Minister**

The church has succeeded in raising the total amount of its indebtedness, and no more contributions to the Debt Fund will be needed. The society is deeply grateful to all who have helped through this crisis and trust the little church in Derby will give a good account of itself in the future

**Third Religious Society**
**Dorchester, Mass.**
**Rev. D. R. Freeman**
**Minister**

A movement was inaugurated by Mr. Freeman on the First Sunday in February which promises to be of widespread influence in the

Dorchester District of Boston. On that date was held the first meeting of the Dorchester People's Forum. The object of the enterprise is implied in its name.

It provides a platform for the ethical discussion of live questions (both personal and public). It gives to Dorchester what Ford Hall gives to the down town district of Boston and what Cooper Union gives to New York. The speakers are, and are to be, among the best that the country affords. At a sort of tentative and preliminary meeting held earlier in the season Rabbi Stephen S. Wise of New York addressed a house packed to the doors. Among the other speakers, who have already spoken or who are yet to be heard are Mr. S. L. Joslin of Bombay, recently called by the most progressive prince of India to the head of Baroda College, the most progressive institution of learning in that Empire. Mr. and Mrs. J. G. Phelps Stokes, of New York, Benjamin F. Trueblood, Secretary of the American Peace Society, Charles Sprague Smith, organizer of the Peoples' Institute, New York, and Lincoln Steffins, journalist and civic reformer.

The meetings are held every Sunday afternoon at 3:30 o'clock in the main body of the church. They are, however, entirely non-sectarian and non-partisan in every way. After each address the speaker answers questions from the floor.

The gatherings are well attended, a spirit of good will prevails and the movement seems to be supplying a real need.

**Unitarian Society**
**Andover, N. H.**
**Rev. Henry G. Ives**
**Minister**

During the absence of Mr. and Mrs. Ives in Europe the parish will be ministered to by Rev. George L. Thompson of Charlestown, N. H. Mr. Thompson comes from the Universalist faith. The annual parish meeting, which was held a week or two ago, was the best for many years, being especially noticeable for the presence of the younger members of the parish who have not hitherto taken as active a part in the management of affairs. The long-expected and much-looked-for church building, to replace the present upstairs hall as a place of worship, seems to be now a certainty. A ten thousand dollar church building with ample accommodations for the ladies' suppers will be erected in the near future. A committee is now raising funds for this in Andover, and those who cannot give money will be asked to give their labor. Plans will be received from several architects. The society expects to erect a substantial building, probably of the common field stone of the region, which will be a lasting monument to our faith in this beautiful region. The parish was never so prosperous as it is to day.

**Boston, Mass.** A series of evening meetings is being held in the Second Church of Boston, with preachers from different parts of the country, who are expected to set forth some of the characteristic principles and statements of faith which enter into the work of our Unitarian churches. The last two preachers were Rev. Charles E. St. John of Philadelphia and Rev. W. H. Pulsford of Chicago. Both preachers are well known in Massachusetts and are always welcome there when they come from their posts of duty. It is an excellent thing to bring to Boston preachers from the West, and, the farther West, the better. Missionary work is as much needed in New England as it is in the Middle West or on the Pacific Coast, and there is no reason why the drift of Billings lecturers and other missionary agents should be from east to west rather than from west to east. There is no expectation in holding these meetings of getting up a revival, or in any way attracting a multitude: but the Second Church is near a district in which many students find their homes, and it is hoped that young men and women of inquiring minds will find in these meetings the answer to their questions. A simple incident may illustrate. A young woman from Indiana had fallen out with the churches and had no religious home. She felt the loss, but did not know how to supply it. Coming to Boston to study music, she said to a friend, "I went to Cambridge one Sunday morning and heard Dr. Crothers preach, and then it all came right."

**Unitarian Memorial**
**Fairhaven, Mass.**
**Rev. Frank L. Phalen**
**Minister**

The annual parish meeting recently held revealed a condition of increasing efficiency and growing prosperity. More than forty adult members have been received into the fellowship of the society during the past year. The Sunday-school has grown beyond the highest former mark in its history. The Leighton Club, a men's club connected with the parish has a membership of 150 men. The Women's

Alliance is one of the largest in the whole denomination, having 152 members in 1908. There is, besides, a waiting list of persons who are unable to secure sittings in the church. There is also an active club of young women called the Anthony Club and a club of young men called the Rogers Club.

**Unitarian Parish**
**Hopedale, Mass.**
**Rev. Fred R. Lewis**
**Minister**

A beautiful service of installation brought a large congregation to the Unitarian Church of the town Sunday evening, January 31st. Augustus M. Lord, D. D., preached the sermon, Rev. Edward Hale made the installing prayer; Charles B. Elder, D. D., gave the charge to the minister: Rev. Louis C. Cornish extended the right hand of fellowship. Governor Draper of Hopedale, Mass., made the address of welcome, and Rev. Lewis G. Wilson gave the charge to the people. Rev. James G. Alvord, Rev. Cyrus A. Roys, and Rev. Harry White also took part in the service.

**Unitarian Cong'l Socy.**
**Francestown, N. H.**
**Rev. H. R. Hubbard**
**Minister**

This old church on the hill is thoroughly alive and gives evidence of positive growth even in this dwindling rural community. The pastor, who was here over four years, after two years absence, has been recalled, and resumed the pastorate the first of last December. New families, whose sympathies are with Liberal Christianity, have recently moved into the community, and their presence in the congregation and assistance in the work is highly appreciated, especially as, among the number, are several children, the hope of the future.

Tuesday, Jan. 26th, we received a visit from Rev H. C. McDougall, Field Secretary for N. H. who was accompanied by Rev. J. H. Applebee of Attleboro, Mass. These brethren gave the inspiring word and cordial expression of fellowship, and their coming did us good. The addresses were in the main auditorium in the afternoon, and there was a supper and social gathering in the chapel in the evening. This church stands as the representative of Liberal Christianity in this Southern part of New Hampshire.

**First Unitarian Soc'y**
**Ann Arbor, Mich.**
**Rev. Henry W. Foote**
**Minister**

The annual meeting of this society was held on the evening of January 22, immediately after a supper served in the dining room of the church There was a good company present, and the meeting was in every way successful. Judge W. D. Harriman, president of the Board of Trustees, who has served for almost four decades as a trustee of the church, asked to be relieved from further service, and a resolution was adopted to express the gratitude of his labors. It expressed heartfelt appreciation of the generous manner in which he has devoted his time and thought to be the best interests of the organization in the past and sincere regret that he should feel compelled to cease to be a member of the Board of Trustees, while hoping that the church will long have the advantage of his valuable advice and support. Prof. Edson R. Sunderland and Mrs. Ida C. Finney were re-elected to the board, and Dr. Conrad George, Jr., was elected to fill Judge Harriman's place. The reports indicated that 1908 had been a distinctly good year in the history of the church. The financial support by the congregation has never been more loyal, though its resources are still inadequate for the work to be done. The Sunday-school, though not large, has taken on a new lease of life under an admirable corps of teachers. The Young People's Religious Union, in spite of the loss by graduation from the university last year of a particularly valuable group of workers, maintains its usual meetings and socials with undiminished success. The good women of the church made more money at their Christmas sale than was made at any other fair in town. The church remained open last summer until the third Sunday in July, a month longer than has hitherto been the custom, on account of the increasing importance of the Summer School at the university. It has also had a very successful series of evening services, both last winter and this, with addresses in many cases by professors in the university. Since November 1 the emphasis of these evening services has been chiefly sociological. On January 17, Mr. Foote preached on "The Saloon in Ann Arbor", and his address has been printed for circulation. During 1908 the church welcomed two Billings lecturers, Mr. Forbes and Mr. Saunderson. The increasing spirit of fellowship among the churches of the community is significant, especially as it affects this church. Last summer Mr. Foote preached in the Congregational pulpit at one of the union evening services, and on January 10 of this year exchanged with the Congrega-

tional minister at the morning service. He has also been active on a small committee of ministers appointed at the request of the Board of Education to prepare a book of Bible readings and hymns for use in the public schools. This book is now in press. These incidents, small in themselves, indicate a remarkable growth of liberalism in this community.

**First Cong. Church**
**Jacksonville, Fla.**
**Rev. A. J. Coleman**
**Minister**

The auditorium of the beautiful little church was filled to its capacity Wednesday evening February 3, for the dedicatory service. The sermon was preached by Prof. Henry H. Barber of the Meadville Theological School, who spread before his auditors the grounds and true meaning of the Unitarian faith, and met the criticisms that had been made of it. Rev. George L. Hanscom, D. D , of the Union Congregational Church made an address on the "Congregational Heritage," in which he traced the rise and history of Congregationalism, and finished by addressing Mr. Coleman as a brother who, while differing from him regarding the deity of Jesus Christ, was yet working to a common end with him, and offered his hand, which Mr. Coleman pressed warmly, responding with deep feeling. Mr. Arthur D. Stevens, chairman of the Building Committee, surrendered the keys to the chairman of the Standing Committee. Hon. Duncan U. Fletcher, and they were accepted for the church by Mr. Coleman. A feature of the dedication was a hymn written for the occasion by Prof. Barber. The church building, of concrete structure, is seventy-two feet in length, with a seven-foot porch in addition, and forty feet in width. It is of the Roman-Ionic order of architecture. One is struck by the unity of the design within and without. The main auditorium is capable of seating 250 persons. The lights are hidden behind cornices, and illumination is reflected from the roof. The organ was built by the W. W. Kimball Company of Chicago. It has a large volume of sound, and is capable of exquisite shading. The society has good reason for its pride in the new church.

**Proposed Northside Unitarian Church, Pittsburgh, (Allegheny) Pa.**

## New Books

**Each in His Own Tongue and Other Poems.** by William Herbert Carruth. New York. G. P. Putnam's Sons. 129 pages. $1.00 net.

We are glad to have Prof. Carruth's poems at last gathered together in this dainty little volume. Often we have met them as fugitives in the random pages of current periodicals, and of course the one best known of these has appeared in exquisite form by itself: but the bringing of them all together helps one gain a better estimate of the genius of the man who has produced them, and even a better sense of the value of each through its revealed relations to the others. About eighty lyrics are here assembled, few of them filling more than two of the small pages of the volume, and most of them taking but a single page. The initial poem is manifestly not only the best known but the best; its lyric charm and definite beauty of form and thought reaching a point of excellence not touched elsewhere. Perhaps the next best known and most often reprinted is the poem entitled, "It Is Glory Enough". In some respects this is of nobler fibre and sturdier ideal than "Each In His Own Tongue". Some of its lines are splendidly Homeric: it is all too suggestive of Walt Whitman perhaps, (though at his best), but lacks the sense of poise and accuracy of beauty perception which characterizes Mr. Carruth's better known lyric.

On the whole Mr. Carruth's verses are marked by a fine tone of moral earnestness of the sort of originality that is born of straight-flung sincerity rather than affectation of new conceits—and at places there is a change of unusual thought that is almost compelling. This is particularly noticeable in a group of poems finding their themes in rather oblique sidelights on New Testament subjects: as "The Plaint of the Fruitless Fig-tree", "The Brother of the Prodigal Son", "The Woman Taken in Adultery", and "Peace on Earth, Good Will to Women" Sometimes the stern voice of the reformer is more in evidence than the soft lilts of the single,as "Where the Cannon Booms", and "The Time to Strike", but this not often. Most pleasing perhaps are the lyrics of personal sentiment which fill the middle pages of the book. "The Touch of Time" is perhaps the most satisfying, though "After Awhile" is choice in its direct touch of pathos. Indeed it is in these lyrics of sentiment more than in his poems of thought and religious idealism even, that Prof. Carruth most satisfies us.

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**A Book of Prayers.** by Charles Gordon Ames, Boston, American Unitarian Association. 163 pages, price $1.50 net.

A true prayer is a lyric of the soul. It must not have the artificial form of a poem nor must it give least evidence that it has been fashioned to please artistic taste: but it must in last analysis be feeling using the vehicle of thought for its high purpose of creating higher feeling in those who hear it. Very seldom can the printed prayer be used as a prayer again: but this does not mean that it may not be used as a means of aspiration and if the distinction here suggested be a difficult one to define, it is no less real and significant.

Every lover of Dr. Ames will rejoice that this volume of prayer has been published. The prayers were genuinely prayed in perhaps the most prayerful congregation within our body; and it was not to the knowledge of the minister that his words were being recorded by a stenographer. When brought to him in their typed form (as he says, "a most welcome surprise") they were carefully revised, winnowed,and in some cases entirely rewritten

They are genuinely the prayers of Dr. Ames, filled with his exalting personality and cast in the model of his characteristic thought. In this sense they are far removed from the "collects" of a church liturgy, and hardly adapted to be used as such. They illustrate some of the noble possibility as well as some of the inevitable limitations of the so-called extemporaneous prayer. The chastened directness, simplicity and clarified universality of the "collect" could not be looked for here: sometimes the intellectual medium of prayer is too rigid, obscuring the passion of reverence and aspiration: at rare intervals there is more preachment than up-loft: more thought about things than insight through them, but almost everywhere there is the noble accent acquaintance with the Eternal and holy familiarity of the household of God, which makes prayer homely by being beautiful, and exquisitely tender where it is robustly strong. As we hinted in the beginning, (a thing to be said of Parker's prayers as well, and those of others which make up a priceless gift to re

ligious literature) these are not prayers to be prayed again: the personality of their maker is too strong in them: but they are lyric passages of highest and finest aspiration and insight which have a communicable aroma of reverence and faith a thousand times worth while for this simple and beautiful form of publication.

**India: Its Life and Thought,** by John P. Jones, D. D., (South India) New York. The Macmillan Co., 1908. 443 Pages. Price $2.50 net.

This well-made and comprehensive volume is the work of a missionary of thoughtful spirit and wide ranging experience. Obviously he is a man of open mind as well as alert eyes, and he has produced a book of interest and value to the general reader. Certainly his scope is broad. He discusses first of all the very significant and ever growing problem of India's social and political unrest, his point of view being obviously that of a faithful lover of England's imperial ideals: then he reviews very comprehensively the many phases of Indian religious beliefs,—a singular tangle of not always sympathetic sects and cults; a vivid descripton of the Indian country follows; then a somewhat extended discussion of the Hindu caste system, making two long chapters; next the Hindu Bible, "The Bhagavad Gita", receives interesting treatment: the popular Hinduism is set forth in its unattractive crudeness: supplemented by a chapter on Hindu religious ideals; the story of Home Life of the Hindus is picturesquely told; India's pessimistic philosophy as embodied in "Kali Yuga" is gravely exploited; "Islam in India" follows, and after that three chapters, such as might be expected from a Christian missionary of not too narrow preconceptions, on The Christ and the Buddha: the Modern Religious Movement, and the Progress of Christianity in India.

Of course the traditional missionary's point of view in the study and customs of a people like the Hindus would not naturally be one most useful to the impartial seeker after the very fact of a people's life and spirit. India has a certain fibre of tradition and wealth of philosophic insight that cannot be comprehended or analyzed by a Christian dogmatist: there is here the accumulated sediment of a civilization older than ours and of an idealism somewhat finer. Dr. Jones' chapters, while wide-ranging and careful in general statement are neither profound or very searching, and one easily suspects a failure ofttimes to grasp the vital significance of some of the details of custom and history which he so freely deals with. But on the other hand his spirit is modern, generous and not over-dogmatic, on the whole: and we miss altogether the old-time distain of the sectarian propagandist for the "heathenism" of the people whom it is his business to convert. The book is well illustrated and has an excellent index.

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EDITED BY

CHAS. W. WENDTE

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# Our Constructive Issues

I. We stand for an open and an honest pulpit; for freedom in truth-seeking, courage in truth-speaking, and the reverence of unfaltering sincerity in all issues of religion.

II. We stand for religion that identifies itself explicitly with pure living, high thinking, and noble aspiring. The essential business of the church, we believe, is not to fortify a theology but to promote righteousness: and we make the basis of church fellowship not credal agreement but moral oneness of purpose.

III. We stand for a religion of the Here and Now. Believing resolutely in Immortality, we insist that the first experiences of Immortality are in this world's living present: and God's sharing of To-day with us brings religion's chief concern.

IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.